

**Narratives from
the Old and New
Testaments
For Intermediate Classes**



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Intermediate Bible Narratives

SUPPLIED WITH

Texts, Notes, Catechism Lessons,
Hymns and Questions

TOGETHER WITH

AN APPENDIX

FOR INTERMEDIATE AND HIGHER CLASSES

Published by the Evangelical Lutheran Joint Synod
of Ohio and Other States.

LUTHERAN BOOK CONCERN, PUBLISHER,
COLUMBUS, OHIO

I. PRIMEVAL HISTORY, B. C., 4004-1921.

1. THE CREATION.

Gen'-e-sis 1-2.

Jan 12/38
In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

1. Light Created—First Day.—And God said, Let there be light, and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light day, and the darkness He called night. And the evening and the morning were the first day.

2. The Firmament — Second Day.—And God said, Let there be a firmament in the midst of the waters. And it was so. And God divided the waters which were under the firmament from the waters which were above the firmament. And God called the firmament heaven. And the evening and the morning were the second day.

3. The Waters Gathered Together — Third Day.—And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land earth; and the gathering together of the waters called He seas. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind. And it was so. And the evening and the morning were the third day.

4. Sun, Moon and Stars — Fourth Day.—And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night. He made the stars also. And the evening and the morning were the fourth day.

5. The Waters Bring Forth Living Creatures — Fifth Day.— And God said, Let the waters bring forth abundantly the moving creature that hath life. And God created great whales, and every living creature, and every winged fowl. And God blessed them, saying, Be fruitful and multiply. And the evening and the morning were the fifth day.

6. Man Created — Sixth Day.— And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth. And it was so. And God said, Let Us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them and said, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God saw every thing that He had made, and behold, it was very good. And the evening and the morning were the sixth day.

7. The Seventh Day Blessed.— Thus the heavens and the earth were finished, and all the host of them. And God rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work.

GOLDEN TEXT.

Hebrews 11, 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

NOTES: 1. **Create:** To make something out of nothing. 2. **Firmament** means expanse, and is the extended space about the earth. 6. **Let us:** God here speaks in the plural. It shows that there is more than one person in the Godhead, and that the Father, Son and Holy Spirit were active in the creation. **Image of God:** Man was made like God in that he has reason, an immortal soul, and especially was created in righteousness and true holiness. (Col. 3, 10; Eph. 4, 24). **Have dominion:** To act as ruler. **Subdue the earth:** Cause the soil, minerals, plants, air, forces in nature as electricity, etc., to

serve him. **7. God rested:** Not that God is ever weary. He performed no more creative acts, but kept on sustaining and directing the world. **The seventh day — sanctified it:** This day of the week became the Sabbath of the Jews, a special day set aside for the worship of God. (Ex. 16, 25-30).

APPLICATIONS.

1. God made all things by His Word. This shows that God is almighty. We should praise this power of God.

2. God made all things "good," that is, perfect. This shows that God is all-wise. We should praise this wisdom of God.

3. God made all things for the happiness of man. This shows that God is good. We should praise this goodness of God.

4. God sanctified the seventh day as a day of rest. We should at all times gladly hear and learn God's Work and so seek our true rest in God.

CATECHISM: I believe in God the Father Almighty, maker of heaven and earth (First Article).

QUESTIONS: 1. Who created heaven and earth? When? 2. How did things appear on the earth? 3. In how many days was everything created? 4. What did God create on the first, second, third, fourth, fifth, and sixth days? 5. Who was created last? 6. How many human beings did God create? 7. After what did God create man? 8. How did He bless them? 9. In what condition was everything that God created? 10. What did God do on the seventh day? 11. By what were the worlds framed? 12. Out of what were all things made in the beginning? 13. What is the firmament? 14. What is shown by the use of the plural pronoun "us"? 15. What is understood by the expression, "created in the image of God"? 16. In what respect shall man subdue the earth? 17. How is God's almightiness shown in the creation? 18. How is His wisdom shown? 19. How is His goodness shown? 20. How should we seek for true rest in God?

Memorize; *Which is the first commandment?*

I am the Lord thy God. Thou shalt have no other gods before me.

2. PARADISE — THE WOMAN.

Gen'-e-sis 2 and 3.

1. Par'-a-dise. — The Tree of Knowledge. — And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in E'-den. And out of the ground made the Lord God to grow every

tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of E'-den to water the garden; and from thence it was parted, and became into four heads: Pi'-son, Gi'-hon, Hid'-de-kel, and Eu-phra'-tes. And the Lord God took the man, and put him into the garden of E'-den to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

2. The Woman. — And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Ad'-am to see what he would call them; and whatsoever Ad'-am called every living creature, that was the name thereof. And Ad'-am gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Ad'-am there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon Ad'-am, and he slept; and He took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man. And Ad'-am said, This is now bone of my bones, and flesh of my flesh; she shall be called a woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

And they were both naked, the man and his wife, and were not ashamed.

GOLDEN TEXT.

Eph. 4, 24. Put on the new man, which after God is created in righteousness and true holiness.

NOTES: 1. **Breath of life:** Breath which gives life, direct from God. God made man different from the animals. He simply spake the word and they came forth, but man's body God formed from the dust (earth) as with His hands, and then breathed the spirit of life into him. Human life is therefore more precious than that of animals. **Living soul:** The chief thing about man is not his body, but his soul; the soul is the center of his life and being.

Herein man differs from other living creatures which do not have souls. **Eden** means pleasantness, and the garden in Eden is often called "Paradise," which is the Persian word for park or pleasure garden. **Tree of life:** The fruit of this tree had the virtue of giving continuous life. **Tree of knowledge of good and evil:** By the presence of this tree Adam should come to distinguish between good and evil. **Dress it—keep it:** Man was not to be idle. Work in the garden of Eden was a pleasure and not a painful duty. It was sin that made work burdensome. We should not be ashamed of honorable work. **Shalt surely die:** Pass into the state of death both of the soul and body. 2. **Cleave:** Remain with—hold fast to. **Helpmeet:** A companion—an associate—one of his own kind. **There was not found an helpmeet:** Among all these animals not one answered this purpose. Not one had a soul like his. **Shall be one flesh:** Those who entered the marriage estate are so intimately united that they are as one person. **Not ashamed:** Because innocent.

APPLICATIONS.

1. God made the garden of Eden a most beautiful place. God has always been very good to man.

2. Adam was to take care of the garden. God has work for every one. Idleness is a sin.

3. God has given us commands to keep as He did Adam. Because of God's goodness and love we should gladly obey His commandments.

4. As Adam and Eve were to love and obey God, so children must love and obey their parents.

CATECHISM: I believe that God has made me and all creatures; that He has given me my body and soul, eyes, ears, and all my members, my reason and all my senses, and still preserves them (Part of meaning of the First Article).

QUESTIONS: 1. Of what did God create man? How? 2. What did God plant for man? Where? 3. What two trees grew in the garden? 4. What commandment did God give to Adam and Eve? 5. What did God say before He created the woman? 6. How was Eve created? 7. In what condition did Adam and Eve live in Paradise? 8. What difference can you see between the creation of man and that of animals? 9. What can we therefore say of human life? 10. Of what should we not be ashamed? 11. How is the expression "shalt surely die" to be understood? 12. What attribute did God manifest in making Eden so beautiful? 13. What has God given to us that He gave to Adam? 14. How are we to treat God's commands? 15. What are we to put on as the children of God?

Memorize: *What does the first commandment mean?*

We should fear, love, and trust in God above all things.

3. THE FALL OF MAN.

Gen'-e-sis 3.

1. The Temptation.—Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil.

2. The Fall.—And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Ad'-am and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Ad'-am, and said unto him, Where art thou? And he said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And He said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

3. The Sentence.—And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy

life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Unto the woman He said, In sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Ad'-am He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

4. Man Driven Out of Paradise.—Unto Ad'-am also and to his wife did the Lord God make coats of skins, and clothed them. So He drove out the man; and He placed at the east of the garden of E'-den Cher'-u-bim, and a flaming sword which turned every way, to keep the way of the tree of life.

GOLDEN TEXT.

Rom. 5, 12. By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

NOTES: 1. **Subtle:** Sly, cunning, crafty. **He said:** Satan said; he spake through the serpent; he is called the "old serpent" (Rev. 12, 9). **Eyes opened:** Able to see themselves and things otherwise now than before. **As gods:** Knowing much more than now, both good and evil. **Pleasant to the eyes—to be desired:** By allowing her eyes to be pleased the desire to gain this which the fruit would give grew. Sin often thus comes upon us when we allow the eye to take pleasure in sinful things. **God called unto Adam:** God calls all people to account both in this life and in the life to come. No one can deceive God. **She gave me—the serpent beguiled me:** We cannot excuse our sin by pointing to another. We are responsible for our sins. 3. **I will put enmity, etc.:** Here is the promise of the Savior; the woman's seed is Christ. He was bruised in the heel, put to death on the cross; but He bruised the serpent's head, destroyed the power and dominion of the devil (Rom. 16, 20; Col. 2, 15; Heb. 2, 14). **Cursed was the ground:** No longer would it yield a harvest without labor. Work was now to be painful and not pleasant. **Seed:** Descendants. 4. **Cherubim:** An order of angels.

APPLICATIONS.

1. Satan first led Eve to doubt God's word. So satan still in many ways, leads men to doubt God's word and promises.

2. The longer Eve looked upon the forbidden fruit the stronger the temptation grew. We should turn away when sin attracts us.

3. Satan led Eve to believe that it would be good for her to eat the forbidden fruit. So satan still often tempts us to believe that to do a wrong act will be all right, and will make us happy.

4. Adam put the blame upon Eve, and she put it upon the serpent. We, too, are ever finding some excuse for our wrong-doing. We will please God better by confessing our sins, repenting of them, and forsaking them.

5. So soon as sin entered the world God promised the Savior. For this love and mercy of God we must thank Him above all things else.

6. God mercifully provided garments for our fallen first parents, and through Christ provides the garment of righteousness for all sinners.

CATECHISM: Lead us not into temptation (Sixth Petition).

QUESTIONS: 1. Who tempted Adam and Eve to sin? 2. Through what animal did he speak? To whom? 3. What did the serpent say to Eve? 4. What did Eve answer? 5. What did the serpent then say? 6. What did Eve answer. 7. Whose command had they transgressed? 8. In what condition were they now no more? 9. What did Adam and Eve do? 10. How did God call to Adam? 11. Wherewith did Adam wish to excuse himself? 12. On what did Eve put the blame? 13. How did God rebuke the serpent? The woman? The man? 14. With what did God clothe Adam and Eve? 15. Where were they not permitted to remain? 16. What guard did God place before the garden? 17. In what respect would they be as gods? In what respect would their eyes be opened? 19. For what purpose had God called unto Adam and does He still call to sinners? 20. In what words is the Savior promised? 21. How would Satan bruise the Savior's heel? 22. What would the Savior inflict on Satan? 23. What did Satan lead Eve to do first? 24. What should we do when sin attracts us? 25. What did Satan lead Eve to believe in regard to eating the forbidden fruit? 26. Instead of blaming others when we do wrong, what should we do? 27. What did God do as soon as sin came into the world? 28. As God provided garments for Adam and Eve so He provides what soul garment for all sinners? 29. How did sin enter into the world? 30. What entered by sin? 37. Why has death passed upon all men?

Memorize: *Which is the second commandment?*

Thou shalt not take the name of the Lord thy God in vain.

✓ 4. CAIN AND ABEL.

Gen'-e-sis 4 and 5.

1. Cain's Envy.—Ad'-am called his wife Eve. And Eve bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother A'-bel. And A'-bel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And A'-bel also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto A'-bel and to his offering; but unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

2. The Murder.—And Cain talked with A'-bel his brother; and it came to pass, when they were in the field, that Cain rose up against A'-bel his brother, and slew him.

3. The Punishment.—And the Lord said unto Cain, Where is A'-bel thy brother? And he said, I know not; am I my brother's keeper? And He said, What hast thou done? The voice of thy brother's blood crieth unto Me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear. Behold, Thou hast driven me out this day from the face of the earth; and from Thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him. And Cain went out from the presence of the Lord, and dwelt in the land of Nod on the east of E'-den.

4. Seth, E'-noch and Me-thu'-se-lah.—And Ad'-am lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth. And the days of Ad'-am after he had begotten Seth were eight hundred years; and he begat sons and daughters. And all the days that Ad'-am lived were nine hundred and thirty years; and he died. Seth begat E'-nos. Then began men to call upon the name of the Lord. A descendant of Seth was E'-noch. E'-noch begat Me-thu'-se-lah, and walked with God three hundred years. And E'-noch walked with God; and he was not; for God took him. All the days of Me-thu'-se-lah were nine hundred sixty and nine years. He begat La'-mech. La'-mech begat a son, and called his name No'-ah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.

GOLDEN TEXT.

I John 3, 11, 12. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

NOTES: 1. **Eve** means life or mother of all living. **Had respect unto:** Was pleased with, accepted. **Abel** feared and loved God and therefore his offering was pleasing to God. **Cain** was wicked, therefore his offering was not accepted. **Wroth:** Angry or provoked. "**Sin lieth at the door;** and unto thee is its desire, but thou shouldst rule over it." 3. **Fugitive:** One who flees from justice, here from an evil conscience (Isa. 57, 21). **And a vagabond:** An outcast, homeless wanderer. Cain's sin was so dreadful that it seemed as though the **blood of his brother** had a voice, and cried to God for punishment. **Nod** means "**wandering**"; a homeless home. 4. **Walked with God:** Enoch was obedient to all God's commands; he followed the path of right which God showed him. **Enoch was not:** Not on earth; God took him bodily to heaven. **Methuselah:** The oldest man.

APPLICATIONS.

1. Adam and Eve had evidently taught their sons to pray, and bring offerings to God. All Christian parents should teach their children to pray and to serve God.

2. Abel's offering was accepted and Cain's was not, because Abel feared and loved God while Cain did not. Our hearts must be right, otherwise God cannot be pleased with what we do.

3. Cain's sin of hatred soon grew into the awful sin of murder. We must root out the little sins.

4. Cain denied his guilt, but God had other evidence of it: Abel's blood cried for vengeance. No one can hide his sins from God.

5. Without God's blessings we cannot prosper in our business.

6. Whosoever slayeth Cain, vengeance shall be taken on him sevenfold. Man is not to avenge sin except as the Lord directs.

7. Enoch served God faithfully; so too we should walk with God by doing according to his will.

CATECHISM: Thou shalt not kill (Fifth Commandment).

QUESTIONS: 1. What two sons did Eve bear? 2. What were the occupations of the brothers? 3. What did Cain offer? What did Abel offer? 4. Whose offering pleased God? Why? 5. Whose offering did not please God? Why not? 6. What did Cain do? How did God warn him? 7. But what sin did Cain commit? 8. What did God afterwards ask him? What did Cain answer? 9. What punishment did he receive? 10. What did Cain no longer find on earth? 11. What did God put upon Cain? Why? 12. How was Abel's place filled? 13. What were the names of Seth's descendants? 14. How old did Adam become? Methuselah? 15. Who was taken alive into heaven? 16. What kind of people were Seth's descendants? 17. What does the name Eve mean? 18. What is meant by the expression, "Had respect unto"? 19. Why was Abel's sacrifice accepted? 20. Why was Cain's not accepted? 21. How are we to understand the expression, "Sin lieth at the door, etc."? 22. What is a fugitive? A vagabond? 23. What cried until God for vengeance? 24. In what sense can it be said of Enoch, "He was not?" 25. What can you say of Methuselah? 26. In what respect did Adam and Eve set a good example to parents? 27. Under what conditions will God be pleased with what we do? 28. What danger lies in so-called little sins? 29. What can no one do with his sins? 30. Under what conditions will we not prosper in our business? 31. What was threatened to any one who would slay Cain? 32. What do we learn from this?

Memorize: *What does the second commandment mean?*

We should fear and love God, that we may not curse, swear, use witchcraft, lie or deceive by His name; but call upon it in every trouble, pray, praise, and give thanks.

5. THE FLOOD.

Gen'-e-sis 6-9.

1. Cause of the Flood. — And it came to pass, when men began to multiply on the face of the earth, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man from the face of the earth.

2. The Ark. — But No'-ah found grace in the eyes of the Lord. No'-ah was a just man and perfect in his generations, and No'-ah walked with God. And God said unto No'-ah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, above; and the door of the ask shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh; and every thing that is in the earth shall die. But with thee will I establish My covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee. Of fowls, and of cattle, and every creeping thing; two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten; and it shall be for food for thee, and for them. Thus

did No'-ah; according to all that the Lord commanded him, so did he.

3. The Flood and its Consequences. — And the Lord said unto No'-ah, Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation. And No'-ah was six hundred years old when the flood of waters was upon the earth. In the selfsame day entered No'-ah, and Shem, and Ham, and Ja'-pheth, the sons of No'-ah, and No'-ah's wife, and the three wives of his sons with them, into the ark; they, and every beast, and all cattle, and every creeping thing, and every fowl, every bird of every sort, went in unto No'-ah into the ark, two and two, male and female of all flesh, as God had commanded him. And the Lord shut him in. In the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. And the waters increased and bare up the ark. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land, died. No'-ah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.

4. End of the Flood. — And God remembered No'-ah, and every living thing that was with him in the ark; and God made a wind to pass over the earth, and the waters assuaged. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ar'-a-rat. In the tenth month, on the first day of the month, were the tops of the mountains seen. And it came to pass at the end of forty days, that No'-ah opened the window of the ark, and sent forth a raven, which went to and fro, until the waters dried up from off the earth. Also he sent forth a dove from him. But the dove found no rest for the sole of her foot, and she returned unto him. Then he put forth his hand, and took

her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark. And the dove came in to him in the evening, and, lo, in her mouth was an olive leaf plucked off; so No'-ah knew that the waters were abated from off the earth. And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more.

GOLDEN TEXT.

I John 2, 17. The world passeth away and the lust thereof: but he that doeth the will of God abideth forever.

NOTES: 1. **Sons of God:** Male descendants of the godly Seth (Gen. 4, 25-26). **Daughters of men:** Female descendants of the wicked Cain. **My Spirit shall not always strive:** God's Spirit strives to keep men in the way of truth and righteousness, but when they persistently resist Him, He finally withdraws. **Is flesh:** Is led by the spirit of sinful flesh (Rom. 8, 5). **A hundred and twenty years:** So much time yet for repentance. **It repented the Lord:** He was grieved that man had become wicked. 2. **Noah found grace** in the eyes of the Lord, that is, was pleasing to the Lord. **Of every living thing:** God caused two of all kinds of animals to come from their haunts and enter the ark. 3. **The fountains of the great deep** were broken up, that is, the water burst forth from the bowels of the earth. **Cubit:** About nineteen inches. 4. **Assuaged:** Began to go down.

APPLICATIONS.

1. God's Spirit will not always strive with men. He is patient but will at last punish those who keep on in sin. Their punishment too is fearful.

2. The sinful condition of the world in Noah's day was brought about through the marriage of the sons of God with the daughters of men. In marriage the Christian should seek a God-fearing partner.

3. God saw that most people were wicked, and Noah was righteous. God always knows who fear Him and who are wicked.

4. God gave Noah strange commands, but he obeyed even when people laughed at him. We should strive to please God, no matter what people say.

5. God cared for Noah and his family. Think here also of Lot. He will care for us, although we may not be able to see how He can do so.

CATECHISM. He says thus: I the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and

showing mercy unto thousands of them that love me and keep my commandments (Conclusion to Commandments).

QUESTIONS: 1. What did the children of God do? 2. How long a time did God give them to repent? 3. Who found favor with God? Why? 4. What did God command him to do? 5. Who was to go into the ark? 6. What was he also to take with him? 7. How many persons went into the ark? 8. What are the names of Noah's three sons. 9. What came upon the earth? Whence also did water come? 10. How long did it rain? How high did the water stand? 11. What then happened to the people and the animals on earth? 12. Where did the ark rest? 13. What did Noah first let fly from the ark? 14. How many doves did he let fly out? 15. What did the second dove bring him? How long did the flood last? 16. Who are meant by the sons of God? The daughters of men? 17. What takes place after a person persists in resisting the Spirit? 18. What is understood by the expression, It repenteth the Lord? Noah found grace, etc.? The fountains of the great deep, etc.? 19. What is the length of a cubit? 20. Through what sin was the deplorable condition of the world in Noah's day brought about? 21. What did God see? 22. Under what conditions even did Noah obey God? 23. What comfort do we find in the fact that God cared for Noah?

Memorize: *Which is the third commandment?*

Remember the Sabbath Day to keep it holy.

6. NOAH'S OFFERING AND THE RAINBOW.

Gen'-e-sis 8-9.

1. No'-ah's Offering. — And No'-ah removed the covering of the ark. And in the second month, on the seven and twentieth day of the month, was the earth dried. And God spake unto No'-ah, saying, Go forth out of the ark, thou, and thy wife, and thy sons, and thy sons' wives, and every living thing that is with thee; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And No'-ah went forth, and his sons, and his wife, and his sons' wives with him. Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. And No'-ah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

2. God's Promise.—And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more everything living, as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease. And God blessed No'-ah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

3. The Rainbow.—Behold, I establish My covenant with you, and with your seed after you. And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark; to every beast of the earth. And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.

4. The Earth Repeopled.—And the sons of Noah were Shem, and Ham, and Ja'-pheth; and Ham is the father of Ca'-na-an; and of them was the whole earth overspread.

GOLDEN TEXT.

Gen. 8, 22. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

NOTES: 1. **Altar:** A small structure made of stones on which animals, grain, etc., were burnt in an act of worship. **Clean beast and—fowl:** Only certain beasts and fowls dared be offered as burnt offerings (Lev. 11, Deut. 14). 2. **Smelled a sweet savour:** The Lord was pleased with the offering because Noah offered it with a grateful, humble, and believing heart. **Imagination:** Thoughts. **Evil from his youth:** Born with an evil heart; therefore God exercises this leniency. 3. **Covenant:** Promise. **Neither will I again smite, etc.:** Not by flood, the final destruction of the world will be by fire. **Token:** Sign and proof of the covenant.

APPLICATIONS.

1. Noah remained in the ark until God told him to go out. When we are in trouble, or sick, we should wait for God's time to free us. Are you patient?

2. Noah's first act on coming from the ark was to worship and give thanks. Let us learn from this to thank God for every gift, and ask His blessing on every work.

3. In His great goodness God promises to provide for us, and never again to destroy the world by a flood. When we see the rainbow we should think of God's goodness and promise, and ask Him to make us more worthy and more grateful.

CATECHISM: That He richly and daily provides me with all that I need to support this body and life; that He defends me against all danger and guards and protects me from all evil (From explanation of First Article).

QUESTIONS: 1. What did Noah do immediately after the flood? 2. When was this? 3. What did the Lord tell Noah to do? 4. What service did Noah render unto the Lord? 5. What is an altar? 6. How did the Lord look upon this offering? 7. How is this expressed in the text of the lesson? 8. What did the Lord promise not to do again? 9. How will the world at last be destroyed? 10. What should not cease? 11. What did He do to Noah and His sons? 12. What is the covenant of the Lord made here? 13. With what did He establish this covenant? 14. What token did He give of this covenant? 15. Who were the sons of Noah? 16. By whom was the earth again peopled? 17. What do we learn from Noah's example in remaining in the ark until God told him to go out? 18. What was his first act in coming from the ark? 19. What may we learn from this? 20. What reminds us of God's promise never again to destroy all people with a flood?

Memorize: *What does the third commandment mean?*

We should fear and love God, that we may not despise preaching and His word; but hold it sacred and gladly hear and learn it.

II. THE PATRIARCHS, B. C. 1921-1571.

7. THE CALL OF ABRAHAM.

Gen'-e-sis 11-12.

1. A'-bra-ham's Call. — Te'-rah, a descendant of Shem, dwelt in Ur of the Chal'-dees, and begat A'-bram, Na'-hor and Har'-an. Har'-an begat Lot and died before his father Te'-rah in the land of his nativity. The name of A'-bram's wife was Sar'-a-i. But Sar'-a-i had no child. And Te'-rah took A'-bram and Lot and Sar'-a-i, and they went forth from Ur of the Chal'-dees, to go into the land of Ca'-na-an; and they came unto Har'-an and dwelt there. But Te'-rah served other gods (Joshua 24, 2). Now the Lord said unto A'-bram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and in thee shall all the families of the earth be blessed.

2. The Lord's Promise. — So A'bram departed, as the Lord had spoken unto him and Lot went with him. A'-bram was seventy and five years old. And A'bram passed through the land unto the place of Si'-chem, unto the plain of Mo'-reh. And the Ca'-na-an-ite was then in the land. And the Lord appeared unto A'-bram, and said, Unto thy seed will I give this land. And there he builded an altar unto the Lord, and called upon the name of the Lord. And there was a famine in the land; and A'-bram went down into E'-gypt to sojourn there; for the famine was grievous in the land. And Pha'-raoh [fa'-ro] entreated A'-bram well; and he had sheep, and oxen, and men-servants and maid-servants, and camels.

3. A'-bra-ham's Faith. — Again the word of the Lord came unto A'bram in a vision, saying, Fear not, A'-bram: I am thy shield, and thy exceeding great reward. And A'-bram said, Lord God, what wilt Thou give me, seeing I

go childless, and the steward of my house is this E-li-e'-zer of Da-mas'-cus? And A'-bram said, Behold, to me Thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be. And he believed in the Lord; and He counted it to him for righteousness.

GOLDEN TEXT.

Ps. 37, 5. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.

NOTES: 1. **Terah:** He was the ninth child or generation from Noah. **Ur of the Chaldees:** The country along the lower Euphrates river. **Haran:** In the land of Mesopotamia, the country between the upper Euphrates and Tigris rivers. **Other gods:** Not the true God but idols. 2. **In thee shall all, etc.:** This is an express promise of Christ, the Savior of the world. **Sichem:** Thirty-four miles north of Jerusalem; later called Schechem, in the time of Christ Sychar. Abraham had traveled about 400 miles. **Canaanite:** Descendants of Ham through Canaan (ch. 10, 6. 15-20). 3. **Steward:** The chief servant and trusted overseer of his master's property.

APPLICATIONS.

1. Abraham lived among people who did not fear God, yet he feared Him. We ourselves must fear God, no matter what others may do.

2. God told Abraham to leave his home-land and go to a strange country; it was hard to do, but Abraham obeyed. We must do the Lord's will in hard things as well as in easy things.

3. Because Abraham feared God and obeyed Him, God was with him, and kept him. God will always keep us if we but trust Him.

4. Abraham believed God's promise, therefore God blessed Him, and made him a blessing for all men. God will always bless those who believe in Him.

CATECHISM: We should fear, love and trust in God above all things (Explanation of First Commandment).

QUESTIONS: 1. Whose descendant was Abram? 2. Where did he dwell with his relatives? 3. What was the character of Terah's worship? 4. What command and what promise did Abram

receive from God? 5. Who departed with Abram? 6. Where did he at first settle? 7. What nation then lived in that land? 8. What promise did God here give Abram? 9. What did Abram build here? 10. Into what country did he thereupon journey? Why? 11. How did Pharoah treat Abram? 12. What possessions did Abram have? 13. Where was Haran located? 14. Through whom would Abram prove a blessing to all nations? 15. Where was Sichem located? 16. How far had Abram traveled? 17. Who were the Canaanites? 18. Mention several particulars in which Abraham is an example to us? 19. Under what circumstances can we look for God's blessing?

Memorize: *Which is the fourth commandment?*

Thou shalt honor thy father and mother, that it may be well with thee, and thou mayest live long on the earth.

8. ABRAHAM AND LOT SEPARATE.

Gen'-e-sis 13-14.

1. The Strife Between the Herdsmen.—And A'bram went up out of E'-gypt, he, and his wife, and Lot with him. And A'-bram was very rich in cattle, in silver, and in gold. And Lot also had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together. And there was a strife between the herdsmen of A'-bram's cattle and the herdsmen of Lot's cattle. And A'-bram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. Then Lot chose him all the plain of Jor'-dan, and pitched his tent toward Sod'-om. But the men of Sod'-om were wicked and sinners before the Lord exceedingly.

2. The Promise Repeated.—And the Lord said unto A'-bram, after that Lot was separated from him, Lift up now thine eyes and look; for all the land which thou seest, to thee will I give it, and to thy seed forever. And A'-bram came and dwelt in the plain of Mam'-re, which is in He'-bron, and built there an altar unto the Lord.

3. Lot Taken Captive.—And it came to pass, that Ched'-or-la-o'-mer, king of E'-lam, and the kings with him, made war with the king of Sod'-om, and took all the goods of Sod'-om and Go-mor'-rah, and all their victuals, and went their way. And they took Lot and his goods and departed.

4. A'-bram Rescues Lot.—And when A'-bram heard that his brother was taken captive, he armed his trained servants, three hundred and eighteen, and pursued them, and brought back all the goods, and also his brother Lot. After A'-bram's return from the slaughter of the kings, Mel-chiz'-ed-ek king of Sa'-lem brought forth bread and wine; and he was the priest of the Most High God. And he blessed him, and said, Blessed be A'-bram of the Most High God, Possessor of heaven and earth; and blessed be the Most High God, who hath delivered thine enemies into thy hand. And A'-bram gave him tithes of all.

GOLDEN TEXT.

Matt. 5, 5. Blessed are the meek; for they shall inherit the earth.

NOTES: 1. **Herdsmen:** The men who took care of the sheep, cattle, etc. **The land** was not able to bear them; there was not enough pasture. **Brethren:** Lot was really Abraham's nephew, but as followers of the same God they were brethren. **Toward Sodom:** The lower part of what is now the Dead Sea. **Wicked—exceedingly:** Like the Canaanites they were much given to sins against the sixth commandment. 2. **The Lord said, etc.:** The Lord spoke to Abraham after the separation. This would indicate that the Lord willed this separation, as Lot had no direct part in the promise. 3. **Five Kings:** As the domain of a king in those days was usually a single city, even the army of five kings would not be very large. 4. **Melchizedek** means king of righteousness. Christ is compared with Melchizedek (Ps. 110, 4; Heb. 7, 3). **Salem:** Jerusalem. **Tithes:** The tenth part. Abraham gave tithes to Melchizedek; afterwards the Israelites gave the tenth to the priesthood. This is not binding upon us of the New Testament dispensation, but it should teach us to give liberally.

APPLICATIONS.

1. Abraham and Lot were rich, yet they were godly. A rich man has many temptations, yet he may be god-fearing, remain faithful, and be saved.

2. Abraham suggested a separation, so that they might live in peace with others.

3. Abraham, though the elder, gave Lot the choice of location. We should not be selfish, though we have first choice, but rather let others have the better things, then there will be no strife.

4. Lot chose to live in Sodom, because there was plenty of pasture, although he knew that the people were wicked. Christians are to seek first the kingdom of God and His righteousness. A Christian should not move to a locality where he would have no church home, no matter how much money he might make there.

5. Abraham hurried to Lot's succor. God's people must in love serve one another.

6. Abraham moved, but the first thing he did in his new home was to build an altar unto the Lord.

CATECHISM: Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his cattle, nor anything that is thy neighbor's (Tenth Commandment).

QUESTIONS: 1. How did the herdsmen of Abram and Lot behave towards each other? Why? 2. What did Abraham then say to Lot, his nephew? 3. Whither did Lot journey? Whither did Abram journey? 4. What kind of people dwelt in Sodom? 5. Who came to destroy Sodom? 6. What did Abram do there? 7. Who met him on his return? 8. Who was Melchizedek? What did he say? Why are the meek blessed? 10. Who were the herdsmen? 11. What is understood by the expression, The land was not able to bear them? 12. Why is it thought that God willed the separation of Abram and Lot? 13. Why is it likely that the army of the five kings was not large? 14. In what sense is Lot called brother? 15. What can you say of tithe-giving? 16. What example does Abram set us as regards living at peace? 17. By what act does Abram show that he was not selfish? 18. What warning may Christians take from Lot's choice? 19. How did Abram prove his love for Lot? 20. What was Abram's first act in reaching his new home?

Memorize: *What does the fourth commandment mean?*

We should fear and love God, that we may not despise our parents and masters, nor provoke them to anger; but give them honor, serve and obey them, and hold them in love and esteem.

9. SODOM AND GOMORRAH.

Gen'-e-sis 18 and 19.

1. A'-bra-ham's Intercession.—And the men rose up from thence, and looked toward Sod'-om; and A'-bra-ham went with them to bring them on the way. And the Lord said, The cry of Sod'-om and Go-mor'-rah is great, and their

sin is very grievous. And the men went toward Sod'-om; but A'-bra-ham stood yet before the Lord, and said, Wilt Thou also destroy the righteous with the wicked? Peradventure (perhaps) there be fifty righteous within the city; wilt Thou not spare the place for the fifty righteous that are therein? And the Lord said, If I find in Sod'-om fifty righteous, then I will spare all the place for their sakes. And A'-bra-ham answered and said, Behold now, I have taken upon me to speak unto the Lord which am but dust and ashes peradventure there shall lack five of the fifty righteous; wilt Thou destroy all the city for lack of five? And He said, If I find there forty and five, I will not destroy it. And he said, Peradventure there shall be forty found there. And the Lord said, I will not do it for forty's sake. And he said, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And the Lord said, I will not do it, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And the Lord said, I will not destroy it for twenty's sake. And he said, Oh, let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And the Lord said, I will not destroy it for ten's sake. And the Lord went His way, as soon as He had left communing with A'-bra-ham; and A'-bra-ham returned unto his place.

2. Sod'-om's Wickedness.—And there came two angels to Sod'-om at even; and Lot sat in the gate of Sod'-om. Lot seeing them rose up to meet them; and he bowed and said, Behold now, my lords, turn in into your servant's house, and tarry all night. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and then entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. But before they lay down, the men of the city of Sod'-om compassed the house round, both old and young, and said unto Lot, Where are the men that came in to thee this night? Bring them out unto us, that we may know them. And Lot went out at the door unto them, and shut the door after him, and said, I pray you, brethren, do not so wickedly. And they said, This fellow came in to sojourn, and he will needs be a judge.

And they pressed sore upon Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men at the door with blindness; so that they wearied themselves to find the door.

3. Lot's Deliverance.—And the men said unto Lot, Hast thou here any besides in the city? Bring them out of this place; for the Lord hath sent us to destroy it. And Lot went out and spake unto his sons-in-law and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law. And when the morning arose, then the angels hastened Lot; and while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, and brought them forth without the city. And the Lord said, Escape for thy life; look not behind thee. Escape to the mountain, lest thou be consumed. And Lot said, Oh, not so, my Lord; Thou hast magnified Thy mercy; and I cannot escape to the mountain. Behold now, this city is near to flee unto, and it is a little one. O let me escape thither, and my soul shall live. And He said unto him, See, I have accepted thee concerning this thing also. Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of this city was called Zo'-ar. The sun was risen upon the earth when Lot entered into Zo'-ar. Then the Lord rained upon Sod'-om and upon Go-mor'-rah brimstone and fire from the Lord out of heaven, and overthrew those cities and all the plain. But his wife looked back from behind him, and she became a pillar of salt. And A'-bra-ham got up early in the morning to the place where he stood before the Lord; and he looked toward Sod'-om and Go-mor'-rah, and lo, the smoke of the country went up as the smoke of a furnace.—And Lot went up out of Zo'-ar, and dwelt in the mountain, and his two daughters with him. From him are descended the Mo'-ab-ites and the Am'-mon-ites.

GOLDEN TEXT.

2 Peter 2, 6-7. Turning the cities of Sod'-om and Go-mor'-rah into ashes [God] condemned them with an overthrow, making them an ensample unto those that after should

live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked.

NOTES: 1. **The men:** Two of these were angels, the third the Lord Himself. **Abraham** meaning Father of a multitude, changed from Abram, meaning, High Father. **Sarai** was changed to Sarah meaning **Princess**. **Cry of Sodom:** Cry for punishment (comp. James 5, 4). 2. **Pressed upon them:** To insist most urgently. **Unleavened bread:** Baked without yeast. **May know them:** Have shameful sport with them. **Be a judge:** Tell others what to do. 3. **Sons-in-law:** Betrothed to Lot's two daughters. **Zoar** means little. Admah and Zebolim were also a mass of salt. **The Dead Sea**, also called **Salt Sea**, covers the regions where the above cities stood. Its greatest length is forty-six miles, greatest width ten, greatest depth 1,300 feet, and 1,300 feet lower than the Mediterranean Sea.

APPLICATIONS.

1. Before Sodom was destroyed God and two angels came to investigate. God is just, and will not condemn unheard. We should not be too ready to believe all that we hear concerning our neighbor.

2. Abraham prayed that God would spare Sodom. God's people should pray for the people of the world.

3. God would spare the city if ten righteous souls are found there. Christians are a blessing and protection to the city or community in which they live.

4. Since Sodom was destroyed there could not have been ten righteous souls there. Surely the world has grown wicked.

5. Lot welcomed the strangers and invited them to his home. Hospitality is a god-pleasing virtue.

6. Lot's wife disobeyed God, and she became a pillar of salt. Let all who are tempted to turn from God remember Lot's wife.

CATECHISM: Deliver us from evil (Seventh Petition).

QUESTIONS: 1. Whither did the three men go? 2. Who went with them? 3. What did God reveal to Abraham respecting Sodom and Gomorrah? 4. What did Abraham do for these cities? 5. How often did he plead for them? (50, 45, 40, 30, 20, 10). 6. What was the nature of Abraham's prayer? (Humble). 7. By what words do we see this? 8. Whither did the two angels come? 9. At whose house did they have to stay? 10. Who wanted to abuse them? 11. What did they do to Lot? 12. How were the people punished? 13. What did the angels reveal to Lot? 14. Whom else did Lot wish to save? 15. What did the angels at last say to Lot? 16. What was done to Sodom? To Lot's wife? 17. Whither did Lot go for safety? 18. What tribes are the descendants of Lot? 19. What can you say of the three men? 20. What do the names Abraham, Abram, and Sarah mean? 21. What is said of the

sin of the Sodomites? 22. What can you say of the Dead Sea? 23. What attribute of God is manifest in His coming to investigate conditions at Sodom? 24. What lesson do we learn from Abraham praying for Sodom? 25. What is seen in the fact that Sodom would not have been destroyed if ten righteous people had been found therein? 26. What virtue is seen in Lot's treatment of the strangers? 27. What warning is seen in the judgment that overtook Lot's wife?

Memorize: *Which is the fifth commandment?*

Thou shalt not kill.

10. THE BIRTH AND OFFERING OF ISAAC.

Gen'-e-sis 21 and 22.

1. I'-saac Born.—And A'-bra-ham journeyed from thence toward the south country, and dwelt between Ka'-desh and Shur. And the Lord visited Sar'-ah, and she bore A'-bra-ham a son at the set time of which God had spoken to him. And A'-bra-ham called his son I'-saac, and circumcised him being eight days old, as God had commanded him. And A'-bra-ham was a hundred years old, when his son I'-saac was born.

2. A'-bra-ham's Trial.—And God did tempt A'-bra-ham, and said unto him, A'-bra-ham: and he said, Behold, here I am. And He said, Take now thy son, thine only son I'-saac, whom thou lovest, and get thee into the land of Mo-ri'-ah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3. His Obedience.—And A'-bra-ham rose up early in the morning, and saddled his ass, and took two of his young men with him, and I'-saac his son, and went unto the place of which God had told him. Then on the third day A'-bra-ham lifted up his eyes, and saw the place afar off. And he said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again unto you. And A'-bra-ham took the wood of the burnt offering, and laid it upon I'-saac his son; and he took the fire in his hand, and a knife; and they went both of them together. And I'-saac said, My father: and he said, Here am I, my

son. And he said, Behold, the fire and the wood; but where is the lamb for a burnt offering? And A'-bra-ham said, My son, God will provide Himself a lamb for a burnt offering. And they came to the place which God had told him of; and A'-bra-ham built an altar there, and laid the wood in order, and bound I'-saac his son, and laid him on the altar upon the wood. And A'-bra-ham stretched forth his hand, and took the knife to slay his son.

4. The Promise Renewed.—And the angel of the Lord called unto him out of heaven and said, A'-bra-ham, A'-bra-ham; and he said, Here am I. And He said, Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me. And A'-bra-ham lifted up his eyes and looked, and behold behind him a ram caught in a thicket by his horns; and he went and took the ram, and offered him up for a burnt offering in the stead of his son. And A'-bra-ham called that place Je-ho'-vah-ji'-reh: as it is said to this day, In the mount of the Lord it shall be seen. And the angel of the Lord called unto A'-bra-ham out of heaven the second time and said, By myself have I sworn, saith the Lord, because thou hast done this thing and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice. So A'-bra-ham returned unto his young men, and they rose up and went together to Beer'-she'-ba; and A'-bra-ham dwelt at Beer-she'-ba.

GOLDEN TEXT.

Hebrews 11, 17. By faith A'-bra-ham, when he was tried, offered up I'saac; and he that had received the promises offered up his only begotten son.

NOTES: 1. **Isaac was born** twenty-five years after God first gave the promise of descendants to Abraham. **Journeyed from thence:** The locality of Hebron where he dwelt at the overthrow of Sodom. **Kadesh and Shur:** The southern border of Canaan. **Circumcised him:** See Ch. 17, 10-14. We now have baptism instead of circumcision. **Tempt:** God tested the faith of Abraham. **Moriah:**

The hill upon which the temple in Jerusalem was afterwards built. 3. **Isaac was a type** of Christ, carried the wood on which he was to be sacrificed, as Christ carried the cross. **Jehovah-jireh**: The Lord sees, that is, provides. **In thy seed**: In Christ. **Beer-sheba**: In the same region as Kadesh and Shur.

APPLICATIONS.

1. Abraham waited a long time for the promised son. We must be willing to wait upon God until He gives us what we need.

2. God asked Abraham to give up what he loved most to see if he was willing, and if he would trust Him in all things. We must still love God and trust Him, no matter what evils He permits to come upon us.

3. All through those long three days Abraham was sorely tried, but God at last said, Lay not thy hand upon the lad. Like Abraham we should wait patiently on the Lord.

4. Abraham desired to make an offering, and a ram was provided. If we are anxious to serve God a way will be opened up in due time.

5. God at the last moment sent His Angel to deliver Abraham and now blessed him more than ever. If we believe and obey, God will always help us in the end.

CATECHISM: Thy will be done (Third Petition).

QUESTIONS: 1. What did Sarah receive? 2. What did Abraham call his son? 3. What did God command Abraham to do? 4. What did Abraham do? 5. When did they come to the place? 6. Who had to carry the wood? What did the father take? 7. About what did Isaac ask his father? How did Abraham answer? 8. What did Abraham do with Isaac? 9. Who called to him? What did he say? 10. What was offered instead of Isaac? 11. What promise did Abraham now receive? 12. Who really offered His own Son for us? 13. Of what "only Son" are we reminded by this history? 14. What wood for the Sacrifice did Jesus carry? 15. How long did Abraham wait for the birth of Isaac? 16. Whence did he journey to Kadesh-Shur? 17. In what part of Canaan did he settle? 18. To what hill did he take Isaac? 19. What can you say of Moriah? 20. As Abraham waited for the promised son, for what must we often wait? 21. Why did God ask such a sacrifice of Abraham? 22. When trials come to us on whom should we wait for help? 23. What will be done for all who wish to serve God? 24. Of what can we be sure if we believe and serve God? 25. How did Abraham offer up Isaac?

Memorize: *What does the fifth commandment mean?*

We should fear and love God, that we may not hurt nor harm our neighbor in his body; but help and befriend him in every bodily need.

11. ISAAC'S MARRIAGE.

Gen'-e-sis 23-26.

1. A'-bra-ham Sends El-i-e'-zer.—A'-bra-ham was old and well stricken in age; and the Lord had blessed him in all things. And A'-bra-ham said unto his eldest servant that ruled over all that he had, I will make thee swear by the Lord, the God of heaven and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Ca'-na-an-ites, among whom I dwell; but thou shalt go unto my country, and to my kindred, and take a wife unto my son I'saac. Beware thou that thou bring not my son thither again. The Lord shall send His angel before thee. And the servant swore to him concerning that matter. And the servant took ten camels and arose and went to Mes-o-po-ta'-mi-a, unto the city of Na'-hor. And he made his camels kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water; and he said, O Lord, show kindness unto my master A'-bra-ham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water. Let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also; let the same be she that Thou hast appointed for Thy servant I'-saac.

2. Re-bek'-ah.—And before he had done speaking, behold, Re-bek'-ah, Be-thu'-el's daughter, came out with her pitcher upon her shoulder. And the damsel was very fair to look upon. She went down to the well, and filled her pitcher, and came up. And the servant ran to meet her and said, Let me drink a little water of thy pitcher. And she said, Drink, my lord; and she hastened, and let down her pitcher upon her hand, and gave him drink, and said, I will draw water for thy camels also, until they have done drinking. And she hasted, and emptied her pitcher into the trough, and drew for all his camels. And the man wondering at her held his peace, to wit whether the Lord had made his journey prosper-

ous or not. When the camels had done drinking, the man took a golden earring and two bracelets for her hands, and said, Whose daughter art thou? Is there room in thy father's house for us to lodge in? And she said, I am the daughter of Be-thu'-el, the son of Na'-hor. We have both straw and provender enough, and room to lodge in. And the man bowed down his head, and worshiped the Lord, and said, Blessed be the Lord who hath led me to my master's brethren. And the damsel ran and told them of her mother's house these things.

3. El-i-e'-zer Sues for Re-bek'-ah.—Re-bek'-ah had a brother, and his name was La'-ban. He came to El-i-e'-zer and said, Come in, thou blessed of the Lord; wherefore standest thou without? I have prepared the house, and room for the camels. And the man came into the house; and La'-ban ungirded the camels and gave them straw and provender, and water to wash the man's feet; and there was set meat before him to eat. And he said, I will not eat, until I have told mine errand. And La'-ban said, Speak on. El-i-e'-zer said, I am A'-bra-ham's servant, and told them all that had occurred. Now, if ye will deal kindly and truly with my master, tell me. Then La'-ban and Be-thu'-el answered and said, The thing proceedeth from the Lord; we cannot speak unto thee bad or good. Behold Re'-bek'-ah is before thee; take her and go, and let her be thy master's son's wife, as the Lord hath spoken. When El-i-e'-zer heard these words, he worshiped the Lord, bowing himself to the earth; and brought forth jewels of silver and jewels of gold, and raiment, and gave them to Re-bek'-ah. He gave also to her brother and to her mother precious things. In the morning he said, Send me away unto my master. And they called Re-bek'-ah and said unto her. Wilt thou go with this man? And she said, I will go. And they sent away Re-bek'-ah and her nurse; and they blessed Re-bek'-ah, and said unto her, Thou art our sister; be thou the mother of thousands of millions.

4. I'-saac Takes Re-bek'-ah—And I'-saac went to meditate in the field at the eventide. And the servant told I'-saac all things that he had done. And I'-saac brought her into his mother Sar'-ah's tent, and took Re-bek'-ah, and she became his wife and he loved her. And A'-bra-ham gave all that he

had unto I'-saac. A'-bra-ham lived one hundred and seventy-five years and died in a good old age.

5. Ja'-cob and E'-sau Born.—I'-saac was forty years old when he took Re-bek'-ah to wife. But they had no children. And I'-saac entreated the Lord, and the Lord was entreated of him, and told Re-bek'-ah that she should receive two sons, and that the elder should serve the younger. And when the time was fulfilled Re'-bek'-ah brought forth twins. The first was red, all over like a hairy garment; and they called him E'-sau. His brother's name was called Ja'-cob. And the boys grew; and E'-sau was a cunning hunter, a man of the field, and Ja'-cob was a plain man, dwelling in tents. And I'-saac loved E'-sau, because he did eat of his venison, but Re-bek'-ah loved Ja'-cob. And Ja'-cob sod pottage; and E'-sau came from the field, and was faint, and said to Ja'-cob, Feed me with that same red pottage. And Ja'-cob said, Sell me this day thy birthright. E'-sau said, I am at the point to die; and what profit shall this birthright do to me? Ja'-cob said, Swear to me this day; and E'-sau swore unto him, and sold his birthright unto Ja'-cob. And E'-sau was forty years old when he took to wife two daughters of the Hit'-tites, which were a grief of mind unto I'-saac and to Re-bek'-ah.

GOLDEN TEXT.

Proverbs 19, 14. House and riches are the inheritance of fathers; and a prudent wife is from the Lord.

NOTES: 1. **Abraham was old:** 140 years old. **Eldes servant:** Eliezer of Damascus, mentioned in Ch. 15-2, about 60 years before. **Canaanites:** Descendants of Ham and a wicked people. **Nahor:** A brother of Abraham. 5. **Jacob and Esau** were born nineteen years after Isaac's marriage. **Pottage:** Made of lentiles, a kind of pea. **Birthright:** Esau as the firstborn was entitled to a double portion of his father's estate. But here the birthright meant also the promise made to Abraham. **Esau** in selling his birthright committed a great sin (Heb. 12, 16). He thus showed that he despised the spiritual blessing included in it, viz., that of being the ancestor of Jesus Christ. **Hittites:** Canaanites and idolators.

APPLICATIONS.

1. Abraham did not want his son to marry one of the idolatrous Canaanites. All christian parents should be concerned as to the kind of life-companions their children choose.

2. Isaac was not ashamed that his father took an active part in choosing his life-companion. Children do well at all times to honor their parents.

3. The angel of the Lord went before Abraham's servant. The angel of the Lord encamped round about them that fear Him.

4. Rebekah was fair to look upon, yet very kind and helpful to the aged stranger at the well. There is danger that beauty will make its possessor vain and haughty.

5. Abraham, his servant, Rebekah, Bethuel, all the persons in the lesson asked the Lord to guide them in what they were about to do. Let us learn from them always to look to God for guidance, and to be thankful for His protecting care.

6. The carefulness and prayerfulness with which this marriage was consummated is a rebuke to those who treat the marriage estate with levity.

7. Esau sold his birthright for pottage, and many people barter their soul's salvation for gratification and pleasure.

CATECHISM: I believe that He richly and daily provides me with all that I need to support this body and life; that He defends me from all danger, and guards and protects me against all evil (From explanation of First Article).

QUESTIONS: 1. What kind of wife was Isaac not to take? 2. Whence was he to take his wife? Why? 3. Who was to bring the woman? 4. Whither did he go? What did he take with him? 5. What kind of servant was Eliezer? 6. From what do we see this? What were the words of his prayer? 7. How did the Lord answer it? 8. What did the servant say to her? 9. What did she then do? 10. What presents did Eliezer give her. 11. What question did he ask her? What was her answer? 12. What did the pious servant do? What did Rebekah do? 13. What were the names of her father and brothers? 14. What did Laban say? What did Eliezer answer? 15. What answer did he receive to his request? 16. What did her parents do before Rebekah departed? 17. Whose wife did she become? 18. How old did Abraham become? For what did Isaac pray? 19. How many children did Isaac and Rebekah have? 20. What were their names? What did they become? 21. Whom did the father love more? Whom the mother? 22. What did Esau sell to Jacob? For what? 23. How many wives did Esau take? 24. What was Abraham's age at this time? Isaac's age? 25. What can you say of the Canaanites? 26. How long after Isaac's marriage until the birth of Jacob and Esau? 27. What was pottage? 28. What was the birthright? 29. What made Esau's sin of selling his birthright the greater? 30. In what respect does Abraham set Christian parents a good example? 31. In what respect does Isaac set sons and daughters a good example? 32. What can be said to Rebekah's credit? 33. What can we learn from every person con-

cerned in this incident? 34. To whom is then carefulness and prayerfulness a rebuke? 35. Who commits the sin of which Esau was guilty?

Memorize: *Which is the sixth commandment?*

Thou shalt not commit adultery.

12. ISAAC BLESSES JACOB.

Gen'-e-sis 27 and 28.

1. I'-saac's Last Request.—And when I'-saac was old, and his eyes were dim, so that he could not see, he called E'-sau and said unto him, Behold now, I am old, I know not the day of my death. Therefore take thy quiver and thy bow and go out to the field, and take me some venison; and make me savory meat, such as I love, that my soul may bless thee before I die. And Re-bek'-ah heard when I'-saac spoke to E'-sau. And E'-sau went to the field to hunt for venison.

2. Ja'-cob Deceives I'-saac.—And Re-bek'-ah spake unto Ja'-cob, saying, Go now to the flock and fetch me two good kids of the goats; and I will make them savory meat for thy father, such as he loveth. And thou shalt bring it to thy father that he may eat, and that he may bless thee before his death. And Ja'-cob said to his mother, Behold, E'-sau, my brother is a hairy man, and I am a smooth man; my father peradventure will feel me, and I shall seem to him as a deceiver and I shall bring a curse upon me, and not a blessing. And his mother said, Upon me be thy curse, my son; only obey my voice. And he went, and fetched, and brought them to his mother; and his mother made savory meat, such as his father loved. And Re-bek'-ah took goodly raiment of her eldest son E'-sau and put them upon Ja'-cob; and she put the skins of the kids of the goats upon his hands and upon the smooth of his neck. And she gave the savory meat into the hand of Ja'-cob. And he came unto his father and said, My father; and he said, Here am I; who art thou, my son? And Ja'-cob said unto his father, I am E'-sau thy firstborn; I have done according as thou badest me; arise, I pray thee,

sit and eat of my venison, that thy soul may bless me. And I'-saac said unto his son. How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it to me. And I'-saac said, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son E'-sau or not. And Ja'-cob went near unto I'-saac his father; and he felt him and said, The voice is Ja'-cob's voice, but the hands are the hands of E'-sau. And he discerned him not, and said, Art thou my very son E'-sau? And he said, I am. And I'-saac said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat; and he brought him wine, and he drank.

3. Ja -cob's Blessing.—And I'-saac said, Come near now, and kiss me, my son. And he came near, and kissed him; and he smelled the smell of his raiment, and blessed him, and said, God give thee plenty of corn and wine. Let people serve thee, and nations bow down to thee. Be lord over thy brethren, and let thy mother's sons bow down to thee; cursed be every one that curseth thee, and blessed be he that blesseth thee.

4. E'-sau Pleads for a Blessing.—As soon as I'saac had made an end of blessing Ja'-cob and Ja'-cob was scarce gone out from the presence of his father, E'-sau his brother came in from his hunting, and made savory meat, and brought it to his father, and said, Let my father arise, and eat of his son's venison, that thy soul may bless me. And I'-saac said unto him, Who art thou? And he said, I am thy son, thy first-born, E'-sau. And I'-saac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? Yea, and he shall be blessed. When E'-sau heard the words of his father, he cried with a great and exceeding bitter cry, and said, Bless me, even me also, O my father. And he said, Thy brother came with subtilty, and hath taken away thy blessing. And E'-sau said, Hast thou but one blessing, my father? Bless me, even me also, O my father. And I'-saac answered, Behold, thy dwelling shall be the fatness of the earth; and by thy sword shalt thou live, and shalt serve thy brother.

5. E'-sau Hates Ja'-cob.—And E'-sau hated Ja'-cob because of the blessing and said in his heart, The days of mourning for my father are at hand; then will I slay my brother Ja'-cob. These words of E'-sau were told to Re-bek'-ah; and she sent and called Ja'-cob, and said unto him, Arise, flee thou to La'-ban my brother, and tarry with him a few days, until thy brother's fury turn away. And I'-saac blessed him and said, God Almighty bless thee, and make thee fruitful, and multiply thee, and give thee the blessing of A'-bra-ham. And I'-saac sent away Ja'-cob; and he went to Pa'-dan-ar'-am unto La'-ban.

GOLDEN TEXT.

Hebrews 11, 20. By faith Isaac blessed Jacob and Esau concerning things to come.

NOTES: 1. **Isaac was old:** 137 years. **Venison:** The meat of deer. **Savory:** Pleasant to the taste. **Isaac spoke to Esau:** He wished to bestow the special blessing which fell to the firstborn in those days upon Esau, but God meant it for Jacob. 3. **Cursed be every one, etc.:** Through Jacob's descendants the promises concerning the Savior would be fulfilled, therefore people would be blessed or cursed as they blessed or cursed Jacob. 4. **Subtilty:** Slyness. **Although Esau did not** receive the blessing, yet he and his descendants could be saved, for Jesus is the Redeemer of all men. 5. **Padanaram:** Same as Mesopotamia. Jacob did not get to see his mother again.

APPLICATIONS.

1. Isaac and Rebekah, and Esau and Jacob did not live in peace with each other, for they all wanted different things. They were not like Abraham with Lot. We must strive to live at peace with one another.

2. Rebekah was right in wanting Jacob to have the blessing, but she did wrong in using deceit to get it. No matter what good purpose we may have in view, we dare not do wrong in order to bring it about.

3. The deception practiced by Rebekah and Jacob was seemingly crowned with success, but it was not pleasing to God. They suffered much because of that sin. Without God's blessing even seeming success is a failure.

4. Esau wept bitterly for he was disappointed. This reminds us of the anguish the lost will endure when they are at last turned from the presence of God.

CATECHISM: We should fear and love God, that we may not craftily seek to get our neighbor's inheritance or house, nor obtain

it by a show of right; but help and be of service to him in keeping it (Explanation of Ninth Commandment).

QUESTIONS: 1. What command did Esau receive from his father? 2. Who had heard it? What did she say to Jacob? 3. What did Jacob say in reply? What did Rebekah answer? 4. How did she clothe Jacob? 5. What conversation took place between Isaac and Jacob? 6. What did Isaac do at last? 7. What are the words of the blessing? 8. Who soon after came in to Isaac? 9. What did he say to his father? What did Isaac answer? 10. What did Esau also receive? 11. What threat did Esau utter? 12. Whither did Jacob have to flee? 13. What did his father give him for the journey? 14. What was Isaac's age at this time? 15. In what sense did Esau and his descendants also receive a blessing? 16. What must be said of his family? 17. In how far was Rebekah right? 18. What dare not be done in order to bring about good? 19. What must be said of the conduct of Rebekah and Jacob? 20. Of what does Esau's anguish remind us? 21. Concerning what did Isaac bless Jacob and Esau?

Memorize: *What does the sixth commandment mean?*

We should fear and love God, that we may lead a chaste and decent life in word and deed, and each love and honor his spouse.

13. JACOB'S LADDER.

Gen'-e-sis 28 and 29.

1. Ja'-cob's Wonderful Dream.—And Ja'-cob went out from Beer-she'-ba, and went toward Har'-an. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down to sleep. And he dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of A'-bra-ham thy father, and the God of I'-saac; the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land. And Ja'-cob awaked out of his sleep,

and said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven.

2. Ja'-cob Makes a Vow.—And Ja'-cob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it; and called the name of the place Beth'-el. And Ja'-cob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God, and this stone shall be God's house.

3. Ja'-cob Meets Ra'-chel.—Then went Ja'-cob into the land of the people of the east. And he looked, and behold, a well in the field, and there were three flocks of sheep lying by it; and a great stone was upon the well's mouth. And Ja'-cob said unto the shepherds, My brethren, whence be ye? And they said, Of Har'-an are we. He said unto them, Know ye La'-ban the son of Na'-hor? And they said, We know him; behold, Ra'-chel his daughter cometh with the sheep. When Ja'-cob saw Ra'-chel and the sheep of La'-ban his mother's brother, he went near, and rolled the stone from the well's mouth, and watered the flock of La'-ban, and kissed Ra'-chel, and lifted up his voice, and wept. And Ja'-cob told Ra'-chel that he was her father's brother and Re-bek'-ah's son; and she ran and told her father. When La'-ban heard the tidings of Ja'-cob his sister's son, he ran to meet him, and embraced him, and kissed him, and brought him to his house.

GOLDEN TEXT.

John 1, 51. Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

NOTES: 1. Jacob was 77 years old. **Haran:** The city in Padan-aram where Nahor lived. **The Place** was 8 miles north of the present site of Jerusalem. **The promises** God gave Jacob were the same He had given to Abraham and Isaac. One of these was the promise of the Savior. **The ladder** typifies the communion between God and His people on earth. 2. **Poured oil:** Thus dedicated

it to a special purpose. **Bethel:** House of God. The services of God's house should be to us what Jacob's experience at Bethel was to him. **The gate of heaven:** So-called because Jacob saw up into heaven. **This stone shall be God's house:** Later Jacob erected an altar there (Ch. 35, 7). **Father's brother:** Here a very near relative, nephew.

APPLICATIONS.

1. Jacob had to flee from home, and Rebekah never again saw her beloved son, all because they had not been willing to wait on God, and had deceived Isaac and Esau. We must suffer for the evil that we do.

2. God now gave Jacob the promise of the blessing which Rebekah sought to get by deception. How much better had they waited. God's time is the right time. Let us learn to wait.

3. Jacob was in an obscure, lonely place, but God was there with him. The Lord is everywhere, and He never forsakes His people.

4. Jacob was sure that the Lord would be with him, and bring him back home in safety, and vows, The Lord shall be my God. God's goodness to us should move us also to make vows of faithfulness in His service.

5. Jacob called the place Bethel, that is, the place where God spoke to him. The church is our Bethel. There God draws near to us in His Word and sacraments.

CATECHISM: We should fear, love and trust in God above all things (Explanation of First Commandment).

QUESTIONS: 1. Where did Jacob spend the night? 2. What did he see in a dream? 3. What words did God speak to him? 4. What did Jacob say when he awoke? 5. What did he do with the stone? What vow did he make? 6. Whither did Jacob come? What did he find at the well? 7. With whom did he there become acquainted? What did he say to her? 8. How did Laban receive his nephew? 9. What was Jacob's age at this time? 10. Where did this incident transpire? 11. What promises were given to him? 12. What did the ladder typify? 13. What does the word Bethel mean? 14. Why was this place called the gate of heaven? 15. For what must we expect to suffer? 16. In what two ways did Jacob get these promises? 17. What did he vow? 18. Through what means does God draw near to us in the Church? 19. What was foreshadowed by Jacob's ladder?

Memorize: *Which is the seventh commandment?*

Thou shalt not steal.

14. JACOB SERVES LABAN AND RETURNS HOME.**Gen'-e-sis 29-35.**

1. Ja'-cob Serves La'-ban.—Ja'-cob abode with La'-ban the space of a month, and La'-ban said unto him, Because thou art my brother, shouldest thou therefore serve me for naught? Tell me, what shall thy wages be? And La'-ban had two daughters; the name of the elder was Le'-ah, and the name of the younger was Ra'-chel. Le'-ah was tender eyed, but Ra'-chel was beautiful and well favored. And Ja'-cob loved Ra'-chel, and said, I will serve thee seven years for Ra'-chel thy youngest daughter. And Ja'-cob served seven years for Ra'-chel; and they seemed unto him but a few days, for the love he had to her. When the seven years were fulfilled, La'-ban gave Ja'-cob Le'-ah instead of Ra'-chel. And Ja'-cob said to La'-ban, Wherefore hast thou beguiled me? And La'-ban said, It must not be so done in our country, to give the younger before the first-born. We will give thee this also for the service which thou shalt serve with me yet seven other years. Ja'-cob did so; and La'-ban gave him Ra'-chel his daughter to wife also.

2. Ja'-cob's Twelve Sons.—And the Lord gave Ja'-cob twelve sons, whose names were: Reu'-ben, Sim'-e-on, Le'-vi, Ju'-dah, Dan, Naph'-ti-li, Gad, Ash'-er, Is'-sa-char, Ze'-bu-lun, Jo'-seph, and Ben'-ja-min. And Ja'-cob said unto La'-ban, Give me my wives and my children, that I may go to my country. And La'-ban said, I have learned by experience that the Lord hath blessed me for thy sake; appoint me thy wages, and I will give it. And Ja'-cob said, I will pass through all the flock to-day, removing from thence all the speckled and spotted among the sheep and of such shall be my hire. And La'-ban said, Behold, I would it might be according to thy word. And Ja'-cob served La'-ban six years longer, and increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

3. Ja'-cob Leaves La'-ban.—And Ja'-cob beheld the countenance of La'-ban, and, behold, it was not toward him as before. And the Lord said unto Ja'-cob, Return unto the land of thy fathers; and I will be with thee. And Ja'-cob sent and

called Ra'-chel and Le'-ah to the field, and said unto them, I see your father's countenance, that it is not toward me as before; and ye know that with all my power I have served your father, and he hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. And Ra'-chel and Le'-ah answered, Whatsoever God hath said unto thee, do. Then Ja'-cob rose, and set his sons and wives upon camels, and carried away all his goods, to go to I'-saac his father in the land of Ca'-na-an.

4. La'ban Pursues Ja'-cob.—And it was told La'-ban on the third day, that Ja'-cob was fled. And La'-ban pursued him, and overtook him in mount Gil'-e-ad. And God came to La'-ban and said, Take heed that thou speak not to Ja'-cob either good or bad. Then La'-ban overtook Ja'-cob and said, Wherefore didst thou flee away secretly, and didst not tell me, and hast not suffered me to kiss my sons and my daughters? Thou hast done foolishly. It is in the power of my hand to do you hurt; but the God of your father spoke unto me yesternight, saying, Take thou heed that thou speak not unto Ja'-cob either good or bad. Now therefore come thou, let us make a covenant. And Ja'-cob took a stone and set it up for a pillar. And early in the morning La'-ban rose up, and kissed his sons and his daughters, and blessed them; and departed, and returned unto his place. And Ja'-cob went on his way, and the angels of God met him. And when he saw them, he said, This is God's host; and he called the name of that place Ma-ha-na'-im.

5. Ja'-cob Wrestles With the Lord.—And Ja'-cob sent messengers before him to E'-sau his brother, that he might find grace in E'-sau's sight. And the messengers returned, saying, We came to thy brother E'-sau, and he cometh to meet thee, and four hundred men with him. Then Ja'-cob was greatly afraid, and divided the people and the flocks into two bands, and said, If E'-sau come to the one company and smite it, then the other company shall escape. And Ja'-cob said, O Lord who saidst unto me, Return unto thy country, and I will deal well with thee, I am not worthy of the least of all the mercies, and of all the truth, which thou hast shown unto thy servant for with my staff I passed over this Jor'-dan, and

now I am become two bands. Deliver me from the hand of my brother. And Ja'-cob took from his flocks a present for E'-sau, and sent it to E'-sau; for he said, I will appease him with the present. And he rose up that night and passed over the ford Jab'-bok; and sent over that which he had, and was left alone. And there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Ja'-cob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said Ja'-cob. And he said, Thy name shall be called no more Ja'-cob, but Is'-ra-el; for as a prince hast thou power with God and with men, and hast prevailed. And he blessed him there. And Ja'-cob called the name of the place Pen'-i-el; for I have seen God face to face, and my life is preserved. And as he passed over Pen'-i-el the sun rose upon him, and he halted upon his thigh.

6. Ja'-cob and E'-sau Meet.—And Ja'-cob lifted up his eyes, and, behold E'-sau came, and with him four hundred men. And he divided the children unto Le'-ah and Ra'-chel, and passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And E'-sau ran to meet him, and embraced him, and fell on his neck, and kissed him, and they wept. And E'-sau saw the women and the children and said, Who are those with thee? And he said, The children which God hath graciously given thy servant. And E'-sau said, What meanest thou by all this drove which I meet? And he said, These are to find grace in the sight of my lord. And E'-sau said, I have enough, my brother; keep that thou hast unto thyself. But Ja'-cob urged him, and he took it. So E'-sau returned that day on his way unto Se'-ir. And Ja'-cob came to Beth'-el, and built there an altar, and called the place El-beth'-el; because there God appeared unto him, when he fled from the face of his brother. And they journey from Beth'-el; and there was but a little way to come to E'-phrath, which is Beth'-le-hem, and Ra'-chel bore a son. And as she died she called his name Ben-o'-ni; but his father called him Ben'-ja-min. And Ja'-cob set a pillar upon

her grave. And Ja'-cob came unto I'-saac his father unto Mam'-re. And the days of I'-saac were a hundred and four score years, and he died, being old and full of days; and his sons E'-sau and Ja'-cob buried him.

GOLDEN TEXT.

Proverbs 10, 22. The blessing of the Lord, it maketh rich. 2 Tim. 2, 5. If a man also strive for masteries, yet is he not crowned, except he strive lawfully.

NOTES: 1. **Leah**, not Rachel, became the mother of Judah and the ancestress of Christ. 2. **Benjamin:** The youngest son, was born in Canaan. 4. **Mount Gilead:** The mountainous region lying east of the Jordan. **The angels of God met him:** Jacob's eyes were opened so that he saw the accompanying angels (comp. 2 Kings, 6, 17). **Mahanaim:** Two companies. **Jabbok:** A stream flowing into the Jordan from the east. **Israel:** The prince that prevails with God. **Esau** now dwelt in Mount Seir, a mountainous country south-east of the Dead Sea. His descendants came to be called Edomites.

APPLICATIONS.

1. Jacob had deceived his father; now he must suffer in the same way for Laban deceives him. Out of love God permits punishment to come upon those who do wrong that they may be brought to true repentance.

2. Laban wishes to pay Jacob for his services. The laborer is worthy of his hire.

3. Jacob's love for Rachel causes the long years of service to seem short. If we love the Lord Jesus we will take pleasure in serving Him.

4. Laban learned that Jacob was a valuable servant. The world must often acknowledge the value of God-fearing servants and neighbors.

5. Laban's countenance was not the same toward Jacob because Laban's heart was full of envy at Jacob's prosperity.

6. Rachel and Leah said to Jacob, Whatsoever God has said unto thee do. So Christians are taught to say in the third petition, Thy will be done.

7. Although it was twenty years since Jacob wronged Esau he still suffered for it. This shows how sin bears bitter fruit, and how the memory of one sin may haunt a person through life.

8. In his great trouble Jacob went to God in prayer.

9. Although Jacob prayed, and trusted in God, he tried to arrange for their protection. We just do our duty at all times, and

then do our part towards bringing about the condition for which we pray.

CATECHISM: Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us (Fourth and Fifth Petitions).

QUESTIONS: 1. What did Jacob do while he was with Laban? 2. What wages did he receive? 3. How long did he serve for Rachel? 4. What did Laban, however, do when the seven years were past? 5. How did Laban excuse the deception? 6. How much longer did he serve for Rachel? 7. How many children did God give Jacob? 8. What were their names? 9. How long did Jacob serve for wages? What wages? 10. Why did he wish to go home again? 11. What did he do? What did Laban do? 12. Why did Laban not dare to do Jacob any injury? 13. How did they arrange matters? 14. Who met Jacob on the journey? 15. What message did Jacob send to Esau? 16. What reply did the messengers bring back to Jacob? 17. What did Jacob then do? 18. To whom did he go for refuge? How did he pray? 19. What did he send to his brother? 20. What occurred during the night at the ford Jabbok? 21. Who was the man? What did he say? 22. What did Jacob answer? 23. What new name did he there receive? 24. What did Jacob call the place? Why? 25. Who now came? How did the reconciliation take place? 26. Where did Jacob stay? What did he do at Bethel? 27. Who died during the journey? Where? 28. How old did Isaac become? Who buried him? 29. How did God honor Leah? 30. What did Jacob see when his eyes were opened? 31. What does the word Israel mean? 32. What can you say of Esau? 33. How was Jacob punished for deceiving his father? 34. Why does God permit punishment to come upon wrong-doers? 35. What caused Jacob's long years of service to seem short? 36. What must worldly people often acknowledge? 37. What caused Laban to change his feelings toward Jacob? 38. What is recorded to the credit of Rachel and Leah? 39. What part of this narrative shows that sin bears bitter fruit? 40. What did Jacob do in the hour of trial? 41. What else did he do?

Memorize: *What does the seventh commandment mean?*

We should fear and love God that we may not take our neighbor's money or goods, nor get them by false wares or dealing; but help him to improve and protect his property and business.

15. TROUBLE IN JACOB'S FAMILY.

Gen'-e-sis 37.

1. Jo'-seph's Coat of Many Colors.—Jo'-seph, being seventeen years old, was feeding the flock with his brethren, and brought unto his father their evil report. Now Is'-ra-el loved Jo'-seph more than all his children, and made him a coat of many colors. And when his brethren saw that, they hated him, and could not speak peaceably unto him.

2. Jo -seph's Dreams.—And Jo'-seph dreamed and told his brethren and said, Hear this dream which I have dreamed. We were binding sheaves in the field, and, lo, my sheaf arose and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams. And he dreamed yet another dream, and told it his brethren and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and his father rebuked him and said, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying.

3. Jo'-seph's Brethren Plot Against Him.—And his brethren went to feed their father's flock in She'-chem. And Is'-ra-el said to Jo'-seph, Go, see whether it be well with thy brethren and well with the flocks; and bring me word again. And Jo'-seph went after his brethren, and found them in Do'-than. And when they saw him afar off, they conspired against him to slay him, and said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams. When Reu'-ben heard it he said unto them, Shed no blood, but cast him into this pit that is in the wilderness; that he might rid him out of their hands, to deliver him to his father again.

GOLDEN TEXT.

Ps. 133, 1. Behold, how good and how pleasant it is for brethren to dwell together in unity.

NOTES: 1. **Evil report:** The older brethren were doing evil things and Joseph reported this to his father. **Coat of many colors:** A special garment. **Israel loved Joseph more, etc.:** Joseph was the first born of the beloved Rachel, and an obedient, kind and loveable son, but it was unwise for Jacob to show partiality. The persecutions Joseph endured at the hand of his brethren remind us of the treatment Jesus received at the hand of His own people. 2. **Obedience:** Bowled to it. **Envied him—observed the saying:** To the brethren these dreams had no meaning but to the father they were significant. **Went to feed:** To find sufficient pasture, it was necessary to go far from their home. 3. **Shechem** was 34 miles north of Jerusalem, and 54 miles from Hebron, where Jacob lived. **Dothan:** A place north of Shechem.

APPLICATIONS.

1. Joseph's brethren hated him without a cause. Thus good people are often disliked, even hated, because they are trying to do right. In this Joseph reminds us of Jesus, who, though innocent, was hated.

2. The hatred of the brethren soon manifested itself in their conversation. The tongue is an index of the heart.

3. Israel was worried lest his sons were suffering at the hands of their enemies at Shechem. Parents should be anxiously concerned as to the kind of companions their children have.

4. The older brothers hated Joseph, and when an opportunity came, they said, Let us kill him. This shows us how wicked the human heart is, and how hatred leads to murder.

5. In plotting what to do with their brother they see that one sin will make others necessary. If they slay him they must lie in order to cover up their sin. Thus one sin leads to another. If you do wrong, repent before you are led into another sin.

CATECHISM: Thou shalt honor thy father and mother, that it may be well with thee, and thou mayest live long on the earth (Fourth Commandment).

QUESTIONS: 1. How old was Joseph when he became a shepherd? 2. What did he report to his father? 3. Why did Jacob love him more than his other sons? 4. How did his father show this? 5. How did his brethren regard this? 6. What dream did Joseph have? 7. What did his brethren then say to him? 8. What other

dream did he have? 9. How did his father then rebuke him? 10. What was the result of the dreams so far as his brethren were concerned? 11. What command did Joseph receive from his father? 12. Where did he find his brethren? 13. What godless resolution did his brethren form with reference to him? 14. Who wished to save him? What did Reuben say? 15. Of what do the persecutions that Joseph endured remind us? 16. Where was Shechem located? 17. How did the hatred of the older brothers manifest itself? 18. To what did the hatred of these brothers lead? 19. Give a reason why one should repent of the sin he commits at once? 20. How should brethren dwell together?

Memorize: *Which is the eighth commandment?*

Thou shalt not bear false witness against thy neighbor.

16. JOSEPH SOLD BY HIS BRETHREN.

Gen'-e-sis 37.

1. Jo'-seph Cast Into the Pit.—When Jo'-seph was come unto his brethren, they stripped him of his coat of many colors, and cast him into a pit; and there was no water in it. And they sat down to eat bread, and they lifted up their eyes and looked, and, behold, a company of Ish'-ma-el-ites came with their camels bearing spicery and balm and myrrh, going to E'-gypt.

2. Jo'-seph Sold Into E'-gypt.—And Ju'-dah said unto his brethren, What profit is it, if we slay our brother? Come, let us sell him to the Ish'-ma-el-ites, and let not our hand be upon him, for he is our brother; and his brethren were content, and drew up Jo'-seph out of the pit, and sold Jo'-seph to the Ish'-ma-el-ites, for twenty pieces of silver. The Ish'-ma-el-ites brought him into E'-gypt. And Reu'-ben returned unto the pit, and, behold Jo'-seph was not in the pit, and he rent his clothes and said, The child is not, and whither shall I go?

3. The Brethren Deceive Their Father.—And they took Jo'-seph's coat, and killed a kid of the goats, and dipped the coat in the blood. And they sent to their father and said,

This have we found; know now whether it be thy son's coat or not. And he knew it and said, It is my son's coat; an evil beast hath devoured him; Jo'-seph is without doubt rent in pieces. And Ja'-cob rent his clothes, and put sack-cloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted, and said, I will go down into the grave unto my son mourning.

GOLDEN TEXT.

James 3, 16. Where envying and strife is, there is confusion and every evil work.

NOTES: 1. **A Pit:** A large cistern, narrow at the top, used for storing water for the flocks. **Ishmaelites:** Descendants of Ishmael, the son of Abraham by Hagar; the ancestors of the Arab tribes. They were on their way with spices from the mountainous regions east of Jordan down to Egypt. 3. **My son's coat:** Jacob deceived his father with Esau's clothes; now his sons deceived him with Joseph's coat. **Jacob mourned:** It was twenty-two years before he saw Joseph again.

APPLICATIONS.

1. The older brothers are determined to kill Joseph, but God protected him. God moved Reuben to suggest casting him into a pit, and Judah to propose selling him. Joseph's life was spared. God is able to protect us at all times, and to make all things work together for our good.

2. The brothers dipped Joseph's coat in blood and sent it to their father. They are trying to hide one sin with another. Jacob, who deceived his father is himself deceived again. Sin keeps on bearing bitter fruit. Let us pray God to be kept from wrongdoing.

3. Consider well here again how hatred leads to murder, or other great sins. Think of Cain and Esau.

4. The brothers feasted and enjoyed themselves unmindful of their brother's suffering and grief, and many enjoy the blessings of the Gospel almost unmindful of those near at hand who are yet in their sins.

CATECHISM: We should fear and love God, that we may not hurt nor harm our neighbor in his body; but help and befriend him in every bodily need (Explanation of Fifth Commandment).

QUESTIONS: 1. What did Joseph's brethren do with him? 2. What kind of people journey by? 3. What proposal did Judah make? 4. Whither was Joseph brought? 5. What did Reuben do when he heard of this? 6. Wherewith did the brethren deceive their father? 7. What now occurred at home. 8. What words of grief did their father now utter? 9. What was a pit? 10. Who were the Ishmaelites? 11. Whom did God move to intercede in Joseph's behalf? 12. How did the brothers try to hide their sin? 13. To what gross sin does hatred lead? 14. Of what are many who enjoy the blessings of the Gospel unmindful? 15. What is found where envying and strife are?

Memorize: *What does the eighth commandment mean?*

We should fear and love God, that we may not deceitfully belie, betray, slander, or defame our neighbor; but excuse him, speak well of him, and put the best construction on everything.

17. JOSEPH'S EXALTATION.

Gen'-e-sis 39-41.

1. Jo'-seph Imprisoned.—And Jo'-seph was brought down to E'-gypt, and Pot'-i-phar, an officer of Pha'-raoh, bought him. And the Lord was with Jo'-seph; and he was a prosperous man. And his master made him overseer over all his house. And Jo'-seph was beautiful to look upon. And his master's wife cast her eyes upon him, and wished him to commit adultery with her. But he refused, and said, How can I do this great wickedness, and sin against God? And when his lord came, she said unto him, The He'-brew servant came in unto me to mock me. And his master's wrath was kindled, and he put him into the prison. But the Lord was with Jo'-seph, and gave him favor in the sight of the keeper of the prison, so that he committed to his hands all the prisoners.

2. Pha'-raoh's Dreams.—At the end of two full years Pha-raoh dreamed, and behold, he stood by the river, and there came up out of the river seven well favored kine and fatfleshed; and they fed in a meadow. And behold, seven other kine came up after them, ill favored and lean-fleshed, and did eat up the seven well favored and fat kine. And when they had eaten them up, they were still ill favored, as at the beginning. So Pha'-raoh awoke. And he slept and dreamed the second time; and, behold, seven ears of corn came up on one stalk, rank and good. And behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pha'-raoh awoke, and, behold, it was a dream. And in the morning his spirit was troubled; and he sent and called for all the magicians of E'-gypt, and all the wise men thereof, and he told them his dream; but there was none that could interpret them unto Pha'-raoh.

3. Jo'-seph Called Before Pha'-raoh.—Then spoke the chief butler unto Pha'-raoh, saying, I do remember my faults this day. Pha'-raoh was wroth with his servants, and put both me and the chief baker in ward in the captain of the guard's house, and we dreamed a dream in one night. And

there was there with us a young man, a He'-brew, and he interpreted to us our dreams; and as he interpreted to us, so it was; me he restored unto mine office, and him he hanged. Then Pha'-raoh sent and called Jo'-seph; and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pha'-raoh. And Pha'-raoh said unto Jo'-seph, I have dreamed a dream, and there is none that can interpret it; and I have heard say of thee, that thou canst understand a dream to interpret it. And Jo'-seph answered Pha'-raoh, It is not in me: God shall give Pha'-raoh an answer of peace. And Pha'-raoh told Jo'-seph his dreams.

4. Jo'-seph's Interpretation.—Jo'-seph said unto Pha'-raoh, The dream of Pha'-raoh is one. God hath shown Pha'-raoh what he is about to do. Behold, there come seven years of great plenty throughout all the land of E'-gypt; and there shall arise after them seven years of famine; and the famine shall consume the land, for it shall be very grievous. That the dream was doubled unto Pha'-raoh twice is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pha'-raoh look out a man discreet and wise, and set him over the land of E'-gypt, and take up the fifth part of the land in the seven plenteous years. And that food shall be for store to the land against the seven years of famine, that the land perish not through the famine.

5. Jo'-seph Made Ruler.—And the thing was good in the eyes of Pha'-raoh and of all his servants. And Pha'-raoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And he said unto Jo'-seph, Forasmuch as God hath shown thee all this, there is none so discreet and wise as thou art. Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou. And he took off his ring from his hand, and put it on Jo'-seph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck. And he made him ride in the second chariot which he had; and they cried before him, Bow the knee; and he made him ruler over all the

land of E'-gypt, and gave him to wife As'-e-nath, the daughter of Pot'-i-pher'-ah, priest of On.

6. Preparing for the Famine.—Jo'-seph was thirty years old when he stood before Pha'-raoh; and he went throughout all the land of E'-gypt, and gathered up all the food of the seven years of plenty. He gathered corn as the sands of the sea, very much, until he left numbering; for it was without number. And unto Jo'-seph were born two sons and he called the name of the firstborn Ma-nas'-seh, and the name of the second called he E'-phra-im. When the seven years of plenteousness were ended, the seven years of dearth began to come; and the dearth was in all lands, but in the land of E'-gypt there was bread. And when all the land of E'-gypt was famished, Jo'-seph opened all the storehouses, and sold unto the E-gyp'-tians. And all countries came into E'-gypt to Jo'-seph to buy corn.

GOLDEN TEXT.

Psalms 97, 11. Light is sown for the righteous, and gladness for the upright in heart.

NOTES: 1. **Potiphar:** Captain of the guard, no doubt the King's body-guard. **Pharaoh:** The common title at that time for the ruler of Egypt. **Overseer:** General manager and caretaker. **How can I, etc.:** Not only does he refuse in these words but rebukes this evil woman. **Commit adultery:** The sin which the 6th commandment warns against. **In prison:** Joseph had been serving Potiphar ten years, and was twenty-seven year old when he was imprisoned. 2. **Interpret:** Give the meaning. **The river:** The river Nile, about 4,000 miles in length. Rain seldom falls in Egypt and the fertility of the country is dependent upon the annual overflow of the river. It begins to rise in June, continuing till September, remaining stationary a few weeks, then again subsides. The whole Nile valley is thus watered and fertilized with the water's deposit. If the Nile did not rise sufficiently, there was a failure of crops. **Discreet:** Quick to understand. **Fifth part of the land:** The harvest of that part of the land. **Ruler:** Next in rank to Pharaoh himself. **Priest of On:** Priest of the temple of the sun-god at Heliopolis.

APPLICATIONS.

1. The Lord was with Joseph because Joseph wanted to be with God. God will always be near to those who want Him to be near them.

2. Joseph refused to commit the sin to which he was tempted because he feared and loved God. If we truly fear and love God we will not want to do wrong.

3. The butler forgot Joseph, and he had to suffer injustice, but God overruled all. God was preparing matters so that Joseph would be highly exalted when taken from prison. God causes all things to work together for good to those that love Him.

4. When Pharaoh asked Joseph to interpret his dreams he said, It is not in me. He gave all the honor to God. He was humble. He looked to God for everything. He was a man of prayer. In all this Joseph sets us a good example.

CATECHISM: Deliver us from evil (Seventh Petition).

QUESTIONS: 1. Who bought Joseph? 2. Who was with Joseph? 3. How was Joseph tempted? 4. What did Joseph do? 5. What did his master do? 6. How did things go in prison? 7. What remarkable dreams did Pharaoh have? 8. What did he have done in the morning? 9. What were the magicians not able to do? 10. What did the chief butler then say? 11. Who was now called? 12. What did Pharaoh say to him? What did Joseph answer? 13. Who gave Joseph the power to interpret dreams? 14. How did Joseph explain the dreams? 15. What advice did he give to Pharaoh? 16. What did the king then say to Joseph? 17. How did he honor him? 18. What now did Joseph do during the next seven years? 19. How old was Joseph when he stood before Pharaoh? 20. What were the names of his two sons? 21. What did Joseph do during the seven years of famine? 22. What do we understand by the name Pharaoh? 23. How long did Joseph serve Potiphar when he was cast into prison? How old was he? 24. What can you say of the river Nile? 25. Who was the priest of On? 26. To whom will God always be near? 27. What moved Joseph to refuse to do wrong? 28. Although Joseph suffered unjustly what must be said of his experience? 29. What can you say of his character? 30. What is sown for the righteous? 31. What for the upright in heart?

Memorize: *Which is the ninth commandment?*

Thou shalt not covet thy neighbor's house.

18. JOSEPH'S BRETHREN COME TO BUY CORN.

Gen'-e-sis 42-45.

1. **The First Journey to E'-gypt.**—Now when Ja'cob saw that there was corn in E'-gypt, he said unto his sons, Get you down thither, and buy for us. And Jo'-seph's ten brethren went down to buy corn in E'-gypt. And Jo'-seph knew his brethren, and spoke roughly unto them, and said, Ye are spies. And they said unto him, Nay, my lord, but to buy food are thy servants come. Thy servants are twelve

brethren; and, behold, the youngest is this day with our father, and one is not. And Jo'-seph said, That is it that I spake unto you. Ye are spies. And he put them together into prison three days. And Jo'-seph said unto them the third day, If ye be true men, let one of your brethren be bound in your prison; go ye, carry corn for the famine of your houses, and bring your youngest brother with you. And they said one to another, We are verily guilty concerning our brother, therefore is this distress come upon us. And Jo'-seph turned himself about from them and wept. And Jo'-seph took Sim'-e-on, and bound him before their eyes; and he commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way. And they came unto Ja'-cob their father, and told him all that had befallen them.

2. The Second Journey.—And when they had eaten up the corn, Ja'-cob said, Go again, buy us a little food. And they went, and took Ben'-ja-min with them, and stood before Jo'-seph. And Jo'-seph said to the ruler of his house, Bring these men home, for they shall dine with me at noon. And the man did so, and he brought Sim'-e-on out unto them.

3. The Trial.—And Jo'-seph commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth; and put my silver cup in the sack's mouth of the youngest. And he did according to the word that Jo'-seph had spoken. As soon as the morning was light, the men were sent away. And when they were gone out of the city, Jo'-seph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? Ye have done evil in so doing. And he overtook them and spake unto them these same words. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should be according to this thing. Behold, the money which we found in our sacks' mouths we have brought again unto thee; how then should we steal out of thy lord's house silver or gold? With whomsoever

of thy servants it be found, both let him die, and we also will be my lord's bondmen. And he said, Let it be according unto your words; he with whom it is found shall be my servant; and ye shall be blameless. And they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest; and the cup was found in Ben'-jamin's sack. Then they rent their clothes, and returned to the city.

4. Found Faithful.—And Ju'-dah and his brethren came to Jo'-seph's house, and fell before him on the ground. And Jo'-seph said unto them, What deed is this that ye have done? And Ju'-dah said, What shall we say unto my lord? or how shall we clear ourselves? God hath found out the iniquity of thy servants; behold, we are my lord's servants. And he said, God forbid that I should do so; but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father. Then Ju'-dah came near unto him, and said, O my lord, let thy servant speak a word in my lord's ears. My father's life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die; and thy servants shall bring down the gray hairs of our father with sorrow to the grave. For thy servant became surety for the lad unto my father. Now therefore let thy servant abide instead of the lad; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

5. The Recognition.—Then Jo'-seph could not refrain himself, and he cried, Cause every man to go out from me. And he wept aloud, and said unto his brethren, I am Jo'-seph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Jo'-seph said unto his brethren, Come near to me, I pray you. I am Jo'-seph your brother, whom ye sold into E'-gypt. Now therefore be not grieved nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. There are yet five years, in which there shall neither be earing nor harvest. So now is was not you that

sent me hither, but God; and He hath made me a ruler throughout all the land of E'-gypt. Haste ye, and go to my father, and say unto him, Thus saith thy son Jo'-seph, God hath made me lord of all E'-gypt; come down unto me, tarry not; I will nourish you; for yet there are five years of famine. And ye shall haste and bring down my father hither. And he fell upon his brother Ben'-ja-min's neck, and wept; and Ben'-ja-min wept upon his neck. Moreover he kissed all his brethren, and wept upon them; and after that his brethren talked with him. And the fame thereof was heard in Pha'-raoh's house, saying, Jo'-seph's brethren are come; and it pleased Pha'-raoh well.

6. Jo'-seph Sends for Ja'-cob.—And Pha'-raoh said unto Jo'-seph, Say unto thy brethren, Take your father and your households, and come unto me; and I will give you the good of the land of E'-gypt, and ye shall eat the fat of the land. And Jo'-seph gave them wagons according to the commandment of Pha'-raoh, and provision for the way. He gave them each man changes of raiment; but to Ben'-ja-min he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent ten asses laden with the good things of E'-gypt, and ten she asses laden with corn and bread and meat for his father by the way. So he sent his brethren away, and said unto them, See that ye fall not out by the way.

7. Ja'-cob and His Household Come to E'-gypt.—And Ja'-cob come into E'-gypt with all that he had. And he sent Ju'-dah before him unto Jo'-seph. And Jo'-seph made ready his chariot, and went out to met his father. And he fell on his neck and wept. And Ja'-cob said unto Jo'-seph, now let me die since I have seen thy face, because thou art yet alive. And Jo'-seph nourished his father and his brethren. And they dwelt in the land of Go'-shen.

GOLDEN TEXT.

I Peter 3, 9. Not rendering evil for evil, or railing for railing; but contrariwise blessing.

NOTES: 1. **Corn in Egypt:** The famine was also felt in the surrounding territory. These countries had made no provision and were compelled to turn to Egypt for food. **The brethren:** Benjamin remained at home. Jacob did not care to lose his remaining

favorite son on this hazardous journey. **Spies:** Enemies with some bad purpose in view. **Joseph knew, etc.:** Although he had not seen them for 21 years. **That it is that, etc.:** What you say proves that you are spies. Why did you not all come, and why do you not give an account of your missing brother? **Verily guilty, etc.:** Their conscience smites them because of their previous sin against Joseph. **Simeon:** Was taken probably because Jacob knew that he had been the leader in the plot against him. **3. Put my silver cup in Sack, etc.:** Joseph means to get Benjamin into trouble to see if the older brothers will leave him bound, as they had sold him into slavery. **God hath found out the iniquity, etc.:** Joseph's dealings with them has awakened their conscience. **Judah:** Shows his nobleness of character by interceding for his brother, and offering to be a slave in his stead. **Goshen:** Was one of the most fertile sections of Egypt, especially rich in pasturage and vegetable production, located in the northeastern part of Egypt. **Jacob's family** at this time numbered 70 souls.

APPLICATIONS.

1. When the men find themselves in trouble they think of their sin against their brother. Thus the memory of a sin clings to one for years. A good conscience is a great blessing.

2. As these guilty brothers are crushed and humiliated in the presence of their upright brother, so the impenitent will be terrified when they stand before God.

3. Joseph told his brethren not to be grieved because they sold him. They had done wrong. They must repent; yet they are not to grieve, for God overruled all for good.

4. Joseph was harsh with his brothers until he saw that they were penitent, then he was kind. So God deals with sinners. If we are sorry for one sin God's blessings will be showered upon us. Are you ready to forgive those who injure you?

CATECHISM: Forgive us our trespasses, as we forgive those who trespass against us (Fifth Petition).

QUESTIONS: 1. Where did Jacob send his sons? 2. How did Joseph treat them? 3. Whom did they take with them on the second journey? 4. With whom did they dine? 5. What command did Joseph give to the ruler of his house? 6. What occurred on the next morning? 7. What did the ruler say to them? 8. What did the brethren answer? 9. Where was the cup found? 10. What did the brethren do? 11. Who was the speaker before Joseph? What did Judah say? 12. Why did he not wish to return home without Benjamin? 13. What did Joseph then do? 14. Were the brethren much frightened? 15. How did Joseph comfort them? 16. What word did he send to his father? 17. What did Pharaoh say to Joseph? 18. What did Joseph give them to take along on their journey? 19. What presents did he give to them and his father? 20. What admonition did he give them at last? 21. Where did Jacob now remove

to? 22. How did Joseph treat them? 23. In what land did they live? 24. What are spies? 25. How long since had Joseph seen his brothers? 26. Why was Simeon selected as hostage? 27. Why was Benjamin's cup put back in his sack? 28. What was the effect of Joseph's dealings with his brethren? 29. What shows Judah's noble character? 30. What can you say of Goshen? 31. Of what did their trouble causes these men to think? 32. What will many who think well of themselves think on the day of Judgment? 33. Of whom do these humiliated men remind us? 34. Why should the brothers not grieve? 35. Of what are we reminded by Joseph's dealing with his brothers. 36. What are we not to render for evil? 37. What are we to do?

Memorize: *What does the ninth commandment mean?*

We should fear and love God, that we may not craftily seek to get our neighbor's inheritance or house, nor obtain it by a show of right; but help and be of service to him in keeping it.

19. JOB.

Job 1-42.

1. Job's Fortune. — There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east. And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

2. Job's Piety. — And when the days of their feasting were gone about, Job rose up early in the morning and offered burnt offerings according to the number of them all; for he said, It may be that my sons have sinned. Now there was a day when the sons of God came to present themselves before the Lord, and Sa'-tan came also among them. And the Lord said unto Sa'-tan, Whence comest thou? And Sa'-tan answered, From going to and fro in the earth. And the Lord said unto Sa'-tan, Hast thou considered my servant Job, that there is none like him in the earth? Then

Sa'-tan said, Doth Job fear God for naught? Hast not Thou made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face. And the Lord said unto Sa'-tan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Sa'-tan went forth from the presence of the Lord.

3. Job's Affliction.—And there was a day when his sons and his daughters were eating and drinking in their eldest brother's house; and there came a messenger unto Job and said, The oxen were ploughing and the asses feeding beside them; and the Sa-be'-ans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another and said, The fire of God is fallen from heaven, and hath burned up the sheep and the servants; and I only am escaped alone to tell thee. While he was yet speaking, there came also another and said, The Chal-de'-ans fell upon the camels and have carried them away, and have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another and said, Thy sons and daughters were eating and drinking in their eldest brother's house; and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshiped, and said, The Lord gave and the Lord hath taken away; blessed be the name of the Lord.

4. Further Trials.—And there was a day when the sons of God came to present themselves before the Lord, and Sa'-tan came also among them. And the Lord said unto Sa'-tan, Hast thou considered my servant Job, that there is none like him in the earth? And still he holdeth fast his integrity. Sa'-tan answered, All that a man hath will he give for his life. But put forth Thine hand now, and touch his bone and his flesh, and he will curse Thee to Thy face.

And the Lord said, Behold he is in thine hand; but save his life. So went Sa'-tan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And Job took him a potsherd to scrape himself withal; and he sat down among the ashes. Then said his wife unto him, Dost thou still retain thine integrity? Curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

5. Job's Friends.—Now when Job's three friends, E'-li-phaz, Bil'-dad and Zo'-phar, heard of all this evil that was come upon him, they came to comfort him. And they knew him not, and wept. So they sat down with him upon the ground, seven days and seven nights, and none spake a word unto him; for they saw that his grief was very great. After this opened Job his mouth, and cursed his days, and said, Let the day perish wherein I was born. Then E'-li-phaz answered, Who ever perished, being innocent? Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty. But Job answered, The arrows of the Almighty are within me. Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind? Then answered Bil'-dad, Doth God pervert judgment? or doth the Almighty pervert justice? Then Job said, I know it is so of a truth: but how should man be just with God? If he will contend with Him, he cannot answer Him one of a thousand. Zo'-phar answered, If thou prepare thine heart, and let not wickedness dwell in thy tabernacles, then shalt thou lift up thy face without spot. Job answered and said, Miserable comforters are ye all. Know now that God hath overthrown me; for the hand of God hath touched me. I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. Now E'-li'-hu had waited till Job had spoken, because they were older than he. And he said, Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying, I am clean with-

out transgression, I am innocent; neither is there iniquity in me. Behold, in this thou art not just: I will answer thee, that God is greater than man.

6. The Lord's Answer.—Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou Me. Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who laid the corner-stone thereof: when the morning stars sang together, and all the sons of God shouted for joy? Shall he that contendeth with the Almighty instruct Him? He that reproveth God, let him answer it. Then Job answered the Lord, and said, Behold, I am vile; what shall I answer Thee? I know that Thou canst do everything, and that no thought can be withholden from Thee. Therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Wherefore I abhor myself and repent in dust and ashes. And the Lord said to E'-li-phaz, My wrath is kindled against thee, and against thy two friends; for ye have not spoken of Me the thing that is right, as My servant Job hath.

7. Job's Latter End.—So the Lord blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He also had seven sons and three daughters. After this lived Job a hundred and forty years, and saw his sons and his sons' sons, even four generations. So Job died, being old and full of days.

GOLDEN TEXT.

Heb. 12, 6. Whom the Lord loveth He chasteneth.

NOTES: 1. **Land of Uz:** A region in northern Arabia and east of Palestine. **Eschewed evil:** Kept himself free from sinful things. 2. **Offered burnt offerings:** Job was priest in his household. **Going to and fro:** Satan is busy. **He will curse thee:** Satan is acquainted with us, even knows our thoughts. **Is in thy power:** Satan is a powerful foe. **But save his life:** Satan's power is limited. He can go no further than God permits. 3. **Sabeans:** A tribe of pillaging Beduins. **Chaldeans:** The people who dwelt in the lower Euphrates valley. 4. **Sore boils:** Rendered the skin wrinkled like that of an elephant, hence called Elephantiasis. **Elihu:** A fourth person who had come to visit Job.

APPLICATIONS.

1. Job's sons and daughters were affectionate, sociable, and lived in peace, a good example to all brothers and sisters.

2. Job offered burnt offerings for his children, showing that he conscientiously looked after their religious interests. In this he sets a good example to parents.

3. Satan intruded at the meeting of the sons of God. No one is so devout that Satan will not tempt him, and no service so holy that he will not attend it.

4. After hearing all the sad messages Job said, The Lord gave and the Lord hath taken away; blessed be the name of the Lord. Let us learn to pray, Thy will be done.

5. The wife suggested, Curse God and die, for which Job rebuked her. The believer must not rebel against God in the hour of trial, but confidently expect that God will turn His trials into blessings.

CATECHISM: Deliver us from evil (Seventh Petition).

QUESTIONS: 1. Where did Job live? What kind of man was he? 2. How many children had he? How much cattle? 3. What did his children often do? 4. What did their father then do? Why? 5. Who came before God? Who also? 6. What did God say to Satan? 7. Why was Job pious according to the devil's opinion? 8. What permission did Satan now receive? 9. How many sad reports did Job now receive? 10. What loss befell him at first? 11. What was then taken from him? 12. Who stole the camels? 13. How did his children lose their lives? 14. How did Job pray in his great sorrow? 15. What took place further before the Lord God? 16. What did God ask Satan? 17. What objection did Satan raise? 18. Into whose power was Job now given? 19. What did Satan thereupon do? 20. With what words did his wife also cause him grief? 21. What reproof did he give her? 22. Who came to comfort Job? 23. Of what did they secure Job? 24. What did Job maintain? (His innocence.) 25. Who was at last the judge of this matter? 26. How did God turn Job's wretchedness? 27. Where was Uz? 28. What can not be said of Satan's power? 29. What was Job's malady? 30. Who were the Sabeans? Chaldeans? Elihu? 31. What can be said of Job's sons and daughters? 32. To what interests of his children did Job give attention? 33. Where did Satan intrude? 34. What did Job say after hearing all the sad reports? 35. What should we learn to pray? 36. What did Job's wife suggest? 37. What should the believer expect?

Memorize: *Which is the tenth commandment?*

Thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his cattle, nor anything that is thy neighbor's.

III. MOSES AND JOSHUA OR THE EXODUS, B. C. 1571-1426.

20. MOSES' BIRTH AND FLIGHT.

Ex'-o-dus 1-2.

1. Is'-ra-el in Bondage.—And Jo'-seph died and all his brethren; and the children of Is'-ra-el were fruitful and increased abundantly. Now there rose up a new king over E'-gypt, which knew not Jo'-seph; and he said unto his people, Behold, the people of the children of Is'-ra-el are more and mightier than we. Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us. Therefore they did set over them taskmasters, to afflict them with their burdens. And they made their lives bitter with hard bondage in mortar, and in brick, and in all manner of service in the field. But the more they afflicted them, the more they multiplied and grew. And the king spake to the He'-brew midwives, When ye do the office of a midwife to the He'-brew women, if it be a son, then ye shall kill him; but if it be a daughter, then she shall live. But the midwives feared God, and saved the men children alive. And it came to pass, because the midwives feared God, that He made them houses. And Pha'-raoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

2. Mo'-ses Hid.—And there went a man of the house of Le'-vi, named Am'-ram, and took to wife a daughter of Le'-vi, Jo'-che-bed by name. And the woman bore a son; and when she saw that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him.

3. Mo'-ses Found by Pha'-raoh's Daughter.—And the daughter of Pha'-raoh came down to wash herself in the river; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child, and, behold, the babe wept. And she had compassion on him, and said, This is one of the He'-brews' children. Then said his sister to Pha'-raoh's daughter, Shall I go and call to thee a nurse of the He'-brew women, that she may nurse the child for thee? And Pha'-raoh's daughter said to her, Go. And the maid went and called the child's mother. And Pha'-raoh's daughter said unto her, Take the child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pha'-raoh's daughter, and he became her son. And she called his name Mo'-ses: and she said, Because I drew him out of the water.

4. Mo'-ses' Prophetic Deed.—And Mo'-ses was learned in all the wisdom of the E-gyp'-tians, and was mighty in words and in deeds. (Acts 7, 22.) And when Mo'-ses was forty years old, he went out unto his brethren, the children of Is'-ra-el, and looked on their burdens. And he spied an E-gyp'-tian smiting a He'-brew; and he slew the E-gyp'-tian, and hid him in the sand. For he supposed that his brethren would have understood how that God by his hand would deliver them; but they understood not (Acts 7, 25). And when he went out the second day, behold, two men of the He'-brews strove together; and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the E-gyp'-tian. And Mo'-ses feared, and said, Surely this thing is known.

5. Mo'-ses Flees Into Mid'-i-an.—Now when Pha'-raoh heard this thing, he sought to slay Mo'-ses. But Mo'-ses fled from the face of Pha'-raoh, and dwelt in the land of Mid'-i-an, and sat down by a well. Now the priest of Mid'-i-an had seven daughters; and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away; but Mo'-ses stood up and helped them, and watered their flock. And when they came to Reu'-el their father, he said, How is it that ye are

come so soon to-day? And they said, An E-gyp'-tian drew water enough for us, and watered the flock. And he said unto his daughters, And where is he? Why is it that ye have left the man? Call him, that he may eat bread. And Mo'-ses was content to dwell with the man; and he gave Mo'-ses Zip'-po-rah his daughter. And she bore him two sons, Ger'-shom and El-i-e'-zer.

GOLDEN TEXT.

Heb. 11, 24-25. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

NOTES: Which knew not Joseph: At the birth of Moses Israel had been in Egypt 350 years. Joseph had been governor of Egypt for 80 years. This king did not know or consider what Joseph had done. **Taskmasters:** Overseers. **Midwives:** Nurses. **He made them houses:** God gave them fruitfulness and blessed their families. 2. **House of Levi:** The tribe of Levi, one of the sons of Jacob. **Ark:** Perhaps the Bible account of the saving of Noah and his family led Jochebed to place her child on the river in an ark. **Bulrushes:** Reeds that grew along the river's edge. **His sister:** Miriam. **Jochebed brought him unto Pharaoh's daughter:** Since Moses always remained faithful to his God and his people, he must have been taught the true religion from infancy. No doubt his adopted mother permitted him to visit his real mother often, and he was instructed by her in the Word of God, especially about the Savior whom God promised to send into the world. **Became her son:** Perhaps the princess hoped that her adopted son would some day take her father's place on the throne, and therefore had him brought up as a statesman and warrior. **Moses** means pulled out. 5. **Midian:** The land lay in the southern part of the Arabian peninsula. **Gershon** means exiled, while **Eliezer** means God has delivered.

APPLICATIONS.

1. Joseph's service was soon forgotten. It is also easy for us to forget the goodness of God. Beware of ingratitude.

2. The Egyptians dealt wisely with Israel, that is for themselves, so as to profit as much as possible from their presence. While the people of the world are scheming to lay up treasures on earth, let it be our chief concern to lay up treasures in heaven.

3. The Israelites were obedient to their masters. We also must obey those who have the rule over us, even if they are harsh and severe.

4. In putting her child in the ark among the flags of the river Jochebed committed him into the hands of God. We should learn to put ourselves and all that concerns us into God's hands.

5. The sister was a discreet and dutiful daughter, and an affectionate child. Children should strive to be useful to their parents. Brothers and sisters should love each other.

6. God was able to take care of the child. He moved the King's daughter to have compassion on it. God is able to take care of us even when we can not see how He can do so.

7. Jochebed believed that God had a work for her child to do. Her chief concern was not merely to keep her child but to keep him that he might fulfill his mission in life.

8. Pharaoh is planning to destroy Israel, and yet God causes him to raise up Israel's deliverer in his own house. There is nothing too hard for God to do. He can make bad people serve Him.

9. God took the son of slaves and prepared him to be the leader of his people. God loves to do great things through little means. He can use even me in His service.

10. God directed everything so that the child was in part in his mother's care, and in part under the tutorage of the Egyptians; thus he was prepared for the great work of his life. God is ruling in your life and mine, and all things will be overruled for good.

CATECHISM: He defends me against all danger, and guards and protects me from all evil (From Explanation of First Article).

QUESTIONS: 1. What occurred after Joseph's death? 2. What did the new king say? 3. Whom did he place over the children of Israel? 4. What orders did he give to the midwives? 5. Why durst they not obey him? 6. What command did the king issue? 7. To what persons was a son then born? 8. How long did the woman hide her child? 9. What did she then do? Who kept watch over the ark? 10. Who found the child? What did Pharaoh's daughter say? 11. Whom did his sister bring to rear the child? 12. What name did the child receive? 13. In what did Pharaoh's daughter have Moses instructed? 14. What did Moses do when he was forty years old? 15. Why did he slay the Egyptian? 16. Into what country did he flee? Why? 17. What was Moses' wife's name? What the names of his two sons? 18. What did Moses refuse to be called? 19. How long had Israel been in Egypt at the birth of Moses? How long had Joseph been governor? 20. What were taskmakers? 21. What may have led Jochebed to commit her child to an ark? 22. Since Moses always remained faithful to his people and God, by whom must he have been taught? 23. What did the princess very likely expect? 24. What does the name Moses mean? 25. Where was Midian? 26. What is the meaning of the name Gershom? Eliezer? 27. Of what should we beware? 28. Where are the Christian's treasures laid up? 29. What do we owe to those over us? 30. Into whose hands should we commit ourselves? 31.

What lesson can children learn from Miriam? 32. What is God able to do? 33. What was Jochebed's chief concern? 34. How did Pharaoh aid in delivering the people whom he wished to keep captive? 35. What does God love to do? 36. How was God preparing Moses for the work of His life? 37. What did Moses prefer to the pleasures of sin?

Memorize: *What does the tenth commandment mean?*

We should fear and love God, that we may not estrange, force or entice away from our neighbor his wife, servants or cattle, but urge them to stay and do their duty.

21. THE CALL OF MOSES.

Ex'-o-dus 3-4.

1. The Burning Bush.—Now Mo'-ses kept the flock of Jeth'-ro his father-in-law, the priest of Mid'-i-an; and he came to the mountain of God, even to Hor'-eb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Mo'-ses, Mo'-ses. And He said, Here am I. And He said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. I am the God of thy father, the God of A'-bra-ham, the God of I'-saac, and the God of Ja'-cob. And Mo'-ses hid his face; for he was afraid to look upon God.

2. Mo'-ses Is Called.—And the Lord said, I have surely seen the affliction of My people which are in E'-gypt, and am come down to deliver them out of the hand of the E-gyp'-tians, and to bring them up out of that land unto a good land, flowing with milk and honey. Come now therefore, and I will send thee unto Pha'-raoh, that thou mayest bring forth My people out of E'-gypt. And Mo'-ses said, Who am I, that I should go unto Pha'-raoh, and bring forth the children of Is'-ra-el out of E'-gypt? And He said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of E'-gypt, ye shall serve God upon this mountain.

3. Mo'-ses' Objections.—And Mo'-ses said unto God, Behold, when I shall say unto the children of Is'-ra-el, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them? And God said unto Mo'-ses, *I am that I am.* And God said moreover unto Mo'-ses, Thus shalt thou say unto the children of Is'-ra-el, The Lord God of your fathers, the God of A'-bra-ham, the God of I'-saac, and the God of Ja'-cob, hath sent me unto you: this is My name forever, and this is My memorial unto all generations. And Mo'-ses answered, But, behold, they will not believe me. And the Lord said, What is that in thine hand? And he said, a rod. And He said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Mo'-ses fled from before it. And the Lord said, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand. And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And He said, Put thine hand into thy bosom again. And when he plucked it out of his bosom, behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe these two signs, neither harken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land; and water shall become blood upon the dry land.

4. Mo'-ses Not Eloquent.—And Mo'-ses said unto the Lord, O my Lord, I am not eloquent; but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. And he said, O my Lord, send, I pray Thee, whom Thou wilt send. And the anger of the Lord was kindled against Mo'-ses, and He said, Is not Aa'-ron the Le'-vite thy brother? I know that he can speak well. Behold, he cometh forth to meet thee; and he shall be thy spokesman unto the people. And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

5. Mo'-ses Obeys the Lord's Command.—And Mo'-ses returned to Jeth'-ro his father-in-law, and took his wife and his sons, and set them upon an ass, and returned to the land of E'-gypt; and Mo'-ses took the rod of God in his hand. And the Lord said to Aa'-ron, Go into the wilderness to meet Mo'-ses. And he went, and met him in the mount of God, and kissed him. And Mo'-ses told Aa'-ron all the words of the Lord. And Mo'-ses and Aa'-ron went and gathered all the elders of the children of Is'-ra-el; and Aa'-ron spake all the words which the Lord had spoken unto Mo'-ses, and did the signs in the sight of the people. And the people believed; and when they heard that the Lord had looked upon their affliction, then they bowed their heads and worshipped.

GOLDEN TEXT.

Jer. 1, 7-8. Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord.

NOTES: 1. **Shoes:** Sandals which could easily be slipped off. **Holy Ground:** God's presence made this place sacred. The buildings, churches, etc., dedicated to him should only be used for sacred purposes. **Hid his face—afraid:** Sinful man cannot stand in the light of God's glory. **Moses** was 40 years old when he fled from Egypt, now he is 80 years old. **Jethro:** Another name for **Reuel**. Both names mean friend of God. **Horeb** is called the mountain of God because God there appeared unto Moses. **Flowing with milk and honey:** Denotes the richness and fertility of the land. 3. **I am that I am:** I am the ever-living One, always the same, life itself. 4. **Eloquent:** A good speaker. 5. **The elders:** Heads of families and rulers among the people.

APPLICATIONS.

1. Pharaoh asks, Who is the Lord. By these words the proud king foolishly defied God. May we ever fear, love and trust in God above all things.

2. Through the discipline of a lonely life in Midian Moses was prepared for the great work of his life. Despise not the chastening of the Lord.

3. Moses reports to the Lord. It was his custom to go to the Lord in all his troubles. We do well to follow his example. God says, Call upon Me in the day of trouble.

4. When Moses felt that he was least fitted to be Israel's leader, God called him to that office. God's ways are very different from those of man.

5. God became angry when Moses persisted that he could not do the work to which the Lord called him. Let us walk humbly and hopefully in the path of duty, looking to God for guidance and strength.

6. It seemed that Moses' prayers and efforts in behalf of Israel were making matters worse instead of better, but God's time had not yet come. The fact that our prayers are not answered when and as we wish should not cause us to lose heart.

7. As the Lord called Moses to be the deliverer of Israel, so has He sent His Son to be the deliverer of all men.

CATECHISM: I believe that I cannot of my own reason or strength believe in Jesus Christ my Lord, or come to Him, but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified, and kept me in the one true faith (From Explanation of Third Article).

QUESTIONS: 1. What did Moses do in Midian? Whither did he come? 2. How did the Lord reveal Himself unto him? 3. What did God say from the burning bush? 4. To whom was Moses to go? Why? 5. What objection did Moses raise? 6. What did he ask of the Lord? 7. What names does God give Himself? 8. What was Moses' second objection? 9. What miraculous power did God give to Moses? 10. What was Moses' third objection? 11. How does the Lord overthrow this objection? 12. But what does Moses say because he does not wish to go? 13. But what information does he receive from God? 14. What did Moses now do? Who met him? 15. With whom did Moses and Aaron converse in the first place? 16. What did the people of Israel then do? 17. What was Moses' age when he left Egypt? 18. What do the names Jethro and Reuel mean? 19. Why was Horeb called the mountain of God? 20. With what words did Pharaoh defy God? 21. How was Moses' lonely life in Midian made a blessing to him? 22. What was Moses' custom? 23. When did God call Moses to be Israel's leader? 24. What may we learn from God's reproof to Moses? 25. What should not cause us to lose heart? 26. Of whom does Moses as Israel's deliverer remind us? 27. What ought we to do when the Lord sends us? 28. Why do we not need to be afraid?

Memorize: *What does God say of all these commandments?*

He says thus: I the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments. (Conclusion of the Ten Commandments.)

22. MOSES BEFORE PHARAOH — THE TEN PLAGUES.

Ex'-o-dus 5-11.

1. Mo'-ses Before Pha'-raoh.—Afterward Mo'-ses and Aa'-ron went in and told Pha'-raoh, Thus saith the Lord God of Is'-ra-el, Let My people go. And Pha'-raoh said, Who is the Lord, that I should obey His voice? I know not the Lord, neither will I let Is'-ra-el go. Get you unto your burdens. And Pha'-raoh commanded the same day the taskmasters of the people, Let there more work be laid upon the men, that they may labor therein; and let them not regard vain words. And the taskmasters spake to the people, saying, Thus saith Pha'-raoh, I will not give you straw. Go ye, get you straw where ye can find it; yet not aught of your work shall be diminished. So the people were scattered abroad throughout all the land of E'-gypt to gather stubble instead of straw. And the taskmasters hasted them, saying, Fulfill your works, your daily tasks, as when there was straw. And the officers of the children of Is'-ra-el were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore?

2. Aa'-ron's Rod.—And Mo'-ses returned unto the Lord, and said, Lord, wherefore hast Thou so evil entreated this people? For since I came to Pha'-raoh to speak in Thy name, he hath done evil to this people. And the Lord said, Say unto the children of Is'-rael, I am the Lord, and I will redeem you, and ye shall know that I am the Lord your God. And Mo'-ses spake so unto the children of Is'-ra-el; but they hearkened not unto Mo'-ses for anguish of spirit, and for cruel bondage. And Mo'-ses and Aa'-ron went in unto Pha'-raoh and Aa'-ron cast down his rod before Pha'-raoh and before his servants, and it became a serpent. Then Pha'-raoh also called the wise men and the sorcerers, Jan'-nes and Jam'-bres (2 Tim. 3, 8); they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents; but Aa'-ron's rod swallowed up their rods. And Pha'-raoh's heart was hardened that he hearkened not unto them.

3. The Plagues of Blood, Frogs, Lice.—And the Lord said unto Mo'-ses, Get thee unto Pha'-raoh in the morning; lo, he goeth out unto the water. And Mo'-ses and Aa'-ron did so, as the Lord commanded; and he lifted up the rod, and smote the waters; and all the waters that were in the river were turned into blood. And the fish in the river died; and the river stank, and the E-gyp'-tians could not drink of the water of the river. And seven days were fulfilled, after the Lord had smitten the river. And Aa'-ron stretched out his hand over the waters of E'-gypt; and the frogs came up and covered the land of E'-gypt. And the magicians did so with their enchantments. Then Pha'-raoh called for Mo'-ses and Aa'-ron, and said, Entreat the Lord, that He may take away the frogs from me; and I will let the people go. And Mo'-ses cried unto the Lord, and the frogs died. But when Pha'-raoh saw that there was respite, he hardened his heart, and harkened not unto them. And Aa'-ron smote the dust of the earth, and it became lice in man and in beast. And the magicians did so with their enchantments to bring forth lice, but they could not. Then the magicians said unto Pha'-raoh, This is the finger of God. But Pha'-raoh's heart was hardened, and he hearkened not unto them.

4. Flies, Murrain, Boils, Hail.—And there came a grievous swarms of flies into all the land of E'-gypt, except in the land of Go'-shen. And Pha'-raoh said, I will let you go; only entreat for me. And Pha'-raoh hardened his heart at this time also, neither would he let the people go. Then the Lord said unto Mo'-ses, Go in unto Pha'-raoh, and tell him, Thus saith the Lord, Let My people go, that they may serve Me. For if thou refuse to let them go, behold, the hand of the Lord is upon thy cattle, and there shall be a very grievous murrain. And the Lord did that thing on the morrow, and all the cattle of E'-gypt died: but of the cattle of the children of Is'-ra-el died not one. But Pha'-raoh hardened his heart. And Mo'-ses sprinkled ashes of the furnace up toward heaven; and it became a boil breaking forth with blains upon man and beast. And the magicians could not stand before Mo'-ses because of the boils. And the Lord hardened the heart of Pha'-raoh, and he hearkened not unto them. And the Lord sent thunder and hail; and the hail

smote all that was in the fields, both man and beast. And Pha'-raoh sent and called for Mo'-ses and Aa'-ron, and said, Entreat the Lord that there be no more mighty thunderings and hail; and I will let you go. And Mo'-ses spread abroad his hands unto the Lord; and the thunders and hail ceased. But Pha'-raoh sinned yet more, and hardened his heart, he and his servants.

5. Locusts, Darkness and Death.—And the Lord brought an east wind upon the land, and the east wind brought the locusts, and they did eat every herb of the land. Then Pha'-raoh called for Mo'-ses and Aa'-ron in haste, and said, I have sinned against the Lord; entreat the Lord your God that He may take away from me this death. And Mo'-ses entreated the Lord. And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea. But the Lord hardened Pha'-raoh's heart. And Mo'-ses stretched forth his hand toward heaven; and there was a thick darkness in all the land of E'-gypt three days. They saw not one another, neither rose any from his place; but all the children of Is'-ra-el had light in their dwellings. And Pha'-raoh called unto Mo'-ses, and said, Go ye, serve the Lord; only let your flocks and your herds be stayed. And Mo'-ses said, There shall not a hoof be left behind. But the Lord hardened Pha'-raoh's heart, and he would not let them go. And Pha'-raoh said unto Mo'-ses, Take heed to thyself, see my face no more. And Mo'-ses said, Thou hast spoken well, I will see thy face again no more. And the Lord said unto Mo'-ses, Yet will I bring one plague more upon Pha'-raoh and upon E'-gypt; afterwards he will let you go hence, he shall thrust you out hence altogether. About midnight will I go out into the midst of E'-gypt; and all the firstborn shall die, from the firstborn of Pha'-raoh unto the firstborn of the maidservant and all the firstborn of beasts. But against any of the children of Is'-ra-el shall not a dog move his tongue; that ye may know that the Lord doth put a difference between the E-gyp'-tians and Is'-ra-el.

GOLDEN TEXT.

Ps. 95, 7-8. To-day if ye will hear His voice, harden not your heart.

NOTES: Afterwards: After Moses and Aaron had reported the Lord's words to the elders of Israel, they were ready to obey them. **Straw:** Acted as a binder in the making of clay bricks. 2. **Jannes and Jambres:** Probably the leading sorcerers. **Aaron's rod swallowed up their rods** showing that God was greater than the gods of Egypt. **Pharaoh's heart was hardened:** He refused to believe and his heart grew harder. Any man who refuses to believe the truth which God reveals hardens his heart. **Enchantments:** The charms and tricks the magicians used. **Magicians:** Men who did strange things. Satan wrought through them, but could do only such things as God permitted him to do. **Respite:** The plagues ceased.

APPLICATIONS.

1. In every trouble Moses hastened to report to the Lord. The child of God hastens into God's presence in prayer, for God says, Call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me.

2. The Lord hardened Pharaoh's heart, but it was Pharaoh, not the Lord, that was to blame for it. When one will not accept God's Word, or willingly does wrong, He hardens his heart. This is a great sin. In this way the Spirit is driven away. Pray God that you may never do what you know to be wrong, nor refuse to do what you know to be right.

CATECHISM: I the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments (Conclusion to Commandments).

QUESTIONS: 1. What did Moses and Aaron say to Pharaoh? 2. What answer did they receive? 3. What orders did Pharaoh give to the taskmakers? 4. How were the orders carried out? 5. To whom did Moses complain about the distress of the people? 6. What did the Lord say thereupon? 7. What wonders did Moses do before Pharaoh? 8. Who else did wonders also? 9. What was done to the heart of Pharaoh? 10. How many plagues did the Lord send upon Egypt? 11. What was the first, second, third, fourth, fifth, sixth, seventh, eighth, ninth and tenth plague? 12. What did Pharaoh say to Moses when the plague was present? 13. But what did he not do afterwards? 14. What decision did he finally give Moses and Aaron? 15. What plague did God finally wish to let come? 16. Who were Jannes and Jambres? 17. What did God show by allowing Aaron's rod to swallow those of the magicians? 18. What are enchantments? 19. Who were the magicians? 20. Who worked through them? To what extent? 21. What should we do in trouble? 22. Who was to blame for the hardening of Pharaoh's heart? 23. What is driven away when the heart is hardened? 24. When should we hear the voice of the Lord?

Memorize: *What does this mean?*

God threatens to punish all that transgress these commandments. Therefore we should fear His wrath, and not act contrary to these commandments. But He promises grace and every blessing to all that keep these commandments. Therefore we should also love and trust in Him, and willingly do according to His commandments.

23. THE PASSOVER AND THE DEPARTURE.

Ex'-o-dus 12-13.

1. The Pas'-chal Lamb.—And the Lord spake unto Mo'-ses and unto Aa'-ron, saying, Speak ye unto all the congregation of Is'-ra-el, saying, In the tenth day of this month (A'-bib) they shall take to them every man a lamb without blemish, a male of the first year; and ye shall keep it up until the fourteenth day of the same month, and shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. And ye shall let nothing of it remain until the morning. With your loins girded, your shoes on your feet, and your staff in your hand, ye shall eat it in haste; it is the Lord's passover. For I will pass through the land of E'-gypt this night, and will smite all the firstborn, both man and beast. And the blood shall be to you for a token upon the houses; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of E'-gypt.

2. The Passover Instituted.—And ye shall keep this day a feast to the Lord throughout your generations. Seven days shall ye eat unleavened bread. And when ye be come to the land which the Lord will give you, and when your children shall say unto you, What mean ye by this service? ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Is'-ra-el, when He smote the E-gyp'-tians, and delivered our houses.

3. The Firstborn Slain.—And at midnight the Lord smote all the firstborn in the land of E'-gypt from the first-born of Pha'-raoh unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And there was a great cry in E'-gypt; for there was not a house where there was not one dead. And Pha'-raoh called for Mo'-ses and Aa'-ron by night, and said, Rise up, and get you forth from among my people. Also take your flocks and your herds, and be gone; and bless me also. And the E-gyp'-tians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

4. The Departure.—And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders. And the children of Is'-ra-el did according to the word of Mo'-ses; and they borrowed of the E-gyp'-tians jewels of silver, and jewels of gold, and raiment; and the Lord gave the people favor in the sight of the E-gyp'-tians, so that they lent unto them such things as they required. And the children of Is'-ra-el journeyed from Ram'-e-ses to Suc'-coth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. And Mo'-ses said unto the people, Remember this day, in which ye came out from E'-gypt; for by strength of hand the Lord brought you out from this place. And Mo'-ses took the bones of Jo'-seph with him. And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.

GOLDEN TEXT.

1 Cor. 5, 7, 8. Christ our Passover is sacrificed for us. Therefore let us keep the feast, not with old leaven; neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

NOTES: 1. **Paschal:** Passover. So-called because the angel of death passed over the Israelitic homes. **Congregation:** All the people of Israel as believers in the only true God are meant. **Abib:** Also called Nisan, about the middle of March to the middle of April. **Without blemish:** Perfect in body, so as to be a proper type of Christ, who was without sin. 2. **Throughout your generations:**

The passover was not for all time. Now that Christ has come it is no longer observed. However the people of God now observe the Lord's Supper. **Eat unleavened bread:** Leaving the leaven out of the bread at the passover reminds us that sin must be laid aside if we would be God's true people. **First born of Pharaoh—first born of captive:** All suffered high and low. **Cry:** Mourning, weeping, etc. 4. **Borrowed of the Egyptians:** Instead of borrowed the revised version has asked. The Israelites did not deceive the Egyptians. **Rameses:** Thought to be the same as Heirapolis, situated in Goshen. **The Paschal lamb** of the Old Testament points to Christ, the true Paschal Lamb; and the Passover feast was a type of the Lord's Supper.

APPLICATIONS.

1. God did not speak to the people directly, but through Moses and Aaron. He now speaks by means of His Word, through regularly called ministers of the Gospel. We should give attention to those who preach, for they are God's agents,—proclaiming to us God's will. Do you behave in church and Sunday school?

2. The celebrating of the passover was a family affair. If a family was too small to consume a lamb, two or more families could unite. God now also wants every member of every family to take part in His worship.

3. The angel of death passed over the houses on which the blood of the lamb had been sprinkled. So Jesus shed His blood for us. All who believed in Jesus are saved from eternal death. Jesus' death answers for them. If you are baptized you have put on Christ. Death cannot harm you, as it could not harm those in Egypt whose houses were sprinkled with the blood of the lamb.

4. The blood of the paschal lamb kept the angel of death away from those houses only on which it had been sprinkled, and the blood of Jesus avails for the salvation of those only who accept Him by faith as their Savior.

5. The passover was to be a memorial to their children throughout all generations how the Lord spared their fathers when He smote the Egyptians and the Lord's Supper is a memorial of Christ's death in the sinner's behalf.

6. The Lord proposed to guide the people by a pillar of cloud by day and a pillar of fire by night, and He would guide us through life by His Holy Word.

CATECHISM: It is the true body and blood of our Lord Jesus Christ, under bread and wine, for us Christians to eat and to drink, instituted by Christ Himself (The Sacrament of the Altar).

QUESTIONS: 1. What commandment did God give to the children of Israel? 2. What was to be done with the blood of the lamb? 3. How did they have to eat the lamb? 4. What did God want to do in the night? 5. What were they to do afterwards with reference to this day? 6. What is the meaning of Passover? 7.

What occurred at midnight? What was the consequence of it? 8. What did the Egyptians say? 9. What did they give to the children of Israel? 10. How many departed? What did Moses take with him? 11. Who showed them the way? How? 12. Why is the feast called paschal? 13. When was it celebrated? 14. How long was it to continue? 15. Of what does the putting away of leaven remind us? 16. In what sense did the Israelites borrow of the Egyptians? 17. To whom does the Old Testament paschal lamb point? 18. Through what does God now speak to us? 19. What does God desire of every member of every family? 20. Of what sweet truth are we reminded by the passing of the angel of death over the houses sprinkled with blood? 21. For whom only does the blood of Jesus avail? 22. What do Christians now celebrate as a memorial of Christ's death? 23. What is the Christian's guide through life? 24. Who is our Passover Lamb? 25. How should we keep this passover?

Memorize: *What does this mean?*

God threatens to punish all that transgress these commandments. Therefore we should fear His wrath, and not act contrary to these commandments. But He promises grace and every blessing to all that keep these commandments. Therefore we should also love and trust in Him, and willingly do according to His commandments.

24. MOSES AT THE RED SEA.

Ex'-o-dus 14-15.

1. Pha'-raoh Pursues After Is'-ra-el.—And it was told the king of E'-gypt that the people fled, and Pha'-raoh and his servants said, Why have we done this, that we have let Is'-ra-el go from serving us? And he took six hundred chosen chariots, and pursued after the children of Is'-ra-el, with all his horses, and his horsemen, and his army, and overtook them encamping by the sea. And the children of Is'-ra-el were sore afraid, and cried out unto the Lord. And Mo'-ses said, unto the people, Fear ye not, stand still, and see the salvation of the Lord, which He will show to you to-day. The Lord shall fight for you, and ye shall hold your peace.

2. Is'-ra-el Crosses the Sea.—And the Lord said unto Mo'-ses, Wherefore criest thou unto Me? Speak unto the children of Is'-ra-el, that they go forward; but lift thou up

thy rod, and stretch out thine hand over the sea, and divide it; and the children of Is'-ra-el shall go on dry ground through the midst of the sea. And the E-gyp'-tians shall know that I am the Lord. And the Angel of God, which went before the camp of Is'-ra-el, removed and went behind them; and the pillar of the cloud came between the camp of the E-gyp'-tians and the camp of Is'-ra-el; so that the one came not near the other all the night. And Mo'-ses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Is'-ra-el went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand and on their left. And the E-gyp'-tians pursued, and went in after them to the midst of the sea.

3. The E-gyp'-tian Host Drowned.—And it came to pass that in the morning watch the Lord looked upon the host of the E-gyp'-tians through the pillar of fire and of the cloud, and troubled the host of the E-gyp'-tians, and took off their chariot wheels, that they drove them heavily; so that the E-gyp'-tians said. let us flee from the face of Is'-ra-el; for the Lord fighteth for them. And the Lord said unto Mo'-ses, Stretch out thine hand over the sea. And the sea returned to his strength when the morning appeared; and the E-gyp'-tians fled against it; and the Lord overthrew the E-gyp'-tians in the midst of the sea. And the waters covered the chariots, and the horsemen, and all the host of Pha'-raoh; there remained not so much as one of them. Thus the Lord saved Is'-ra-el that day out of the hand of the E-gyp'-tians; and Is'-ra-el saw the E-gyp'-tians dead upon the sea shore. And the people feared the Lord, and believed the Lord and His servant Mo'-ses. Then sang Mo'-ses and the children of Is'-ra-el this song unto the Lord:

I will sing unto the Lord, for He hath triumphed gloriously:
The horse and his rider hath He thrown into the sea.
The Lord is my strength and song,
And He is become my salvation.

And Mir'-i-am, the prophetess, the sister of Aa'-ron, and the women answered them:

Sing ye to the Lord,
For He hath triumphed gloriously:
The horse and his rider
Hath He thrown into the sea.

GOLDEN TEXT.

1 Pet. 5, 5. God resisteth the proud and giveth grace to the humble.

Ps. 73, 19. How are they brought into desolation, as in a moment they are utterly consumed with terrors.

NOTES: **The Israelites numbered** in all 70 souls when they first settled in Egypt. The number that left at this time, including the women, children, and mixed multitude, must have been about 2,000,000. **The sea** referred to was the Red Sea, lying between Egypt and Arabia, near which Israel was encamped. **2. Wherefore criest thou unto Me?** Moses is reproved not for crying to the Lord, but for feeling anxiety lest the Lord should not help at the right moment. **Angel of God:** God himself. **Pillar of the cloud:** A means by which God guided the children of Israel during the day. **Pillar of fire:** God's guiding token during the night. Israel was **sore afraid** because the Egyptians were a powerful enemy, and they had no experience in warfare, besides being without weapons. **3. Then sang Moses, etc.:** An example of responsive service.

APPLICATIONS.

1. The angel of God before and behind Israel reminds us of God's promise, The angel of the Lord encampeth round about them that fear Him and delivereth them. It should comfort and cheer us at all times that God's angels are watching over us.

2. God commanded Israel to go forward, although the sea was before them. In life's journey also we are to walk by faith, and not by sight.

3. The cloud that was light to Israel was darkness to the Egyptians. So God's Word, which brings cheer and comfort to believers, seems foolishness to the world.

4. Luther compares Israel's passage between the walls of water with our passage through the varied trials of life.

5. The Egyptians blindly hurried on to a terrible end. So the wicked rush madly on in their folly until God's wrath overtakes them. Never forget that a life of sin will bring sorrow and pain.

6. Israel was not strong over against the Egyptians, but they trusted in the Lord; therein lay their strength.

CATECHISM: Deliver us from evil (Seventh Petition).

QUESTIONS: 1. What did Pharaoh say? What did he do? 2. Where did he find them? What did Israel do? 3. Through what did Israel go? How did this take place? 4. Why could the Egyptians not get at the Israelites? 5. Into what did the Egyptians also go? What did the Lord then do? 6. What did Moses have to do? 7. How many Egyptians saved themselves? 8. What did Israel then do? 9. Who answered this song? 10. How many souls must have been in the company that left Egypt? 11. Where is the Red Sea located? 12. Why did God reprove Moses? 13. What caused Israel's fear? 14. What should comfort and cheer the Christian pilgrim? 15. How do Christians walk? 16. In what respect was the cloud that led Israel like God's Word? 17. With what does Luther compare Israel's passage between the walls of water? 18. How are the wicked like the Egyptians? 19. In what was Israel's strength? 20. Whom does God resist? 21. Whom does He give grace? 22. What becomes of the wicked?

Memorize: *The first article — of creation.*

I believe in God the Father Almighty, maker of heaven and earth.

25. THE JOURNEY IN THE WILDERNESS.

Ex'-o-dus 15-17.

1. Bitter Waters.—Mo'-ses brought Is'-ra-el from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness and found no water. And when they came to Mar'-ah, they could not drink of the waters of Mar'-ah, for they were bitter. And the people murmured against Mo'-ses, saying, What shall we drink? And he cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet. Then He said, I am the Lord that healeth thee.

2. Longing for the Fleshpots of E'-gypt.—And they came to E'-lim, where there were twelve wells of water, and three-score and ten palm trees. And they took their journey from E'-lim, and came unto the wilderness of Sin. And the whole congregation of the children of Is'-ra-el murmured against Mo'-ses and Aa'-ron, and said, Would to God we had died in the land of E'-gypt, when we sat by the fleshpots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill the whole assembly with hunger. Then said the Lord unto Mo'-ses, I

have heard the murmurings of the children of Is'-ra-el; speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God. Behold, I will rain bread from heaven for you.

3. The Quails and the Manna.—And at even the quails came up and covered the camp; and in the morning, when the dew was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Is'-ra-el saw it, they said one to another, It is manna. And Mo'-ses said unto them, This is the bread which the Lord hath given you to eat. Gather of it every man according to his eating. And the children of Is'-ra-el did so, and gathered, some more, some less. And when they did measure it, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Mo'-ses said, Let no man leave of it till the morning. But some of them left of it until the morning, and it bred worms, and stank. And they gathered it every morning, and on the sixth day they gathered twice as much bread.

4. The Sabbath.—And Mo'-ses said unto them, Tomorrow is the rest of the holy sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And it did not stink, neither was there any worm therein. And Mo'-ses said, To-day is a sabbath unto the Lord: to-day ye shall not find it in the field. But some went out on the seventh day to gather, and they found none.

5. Manna for Forty Years.—And Mo'-ses said unto Aa'-ron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. And the children of Is'-ra-el did eat manna forty years, until they came unto the borders of the land of Ca'-na-an. And it was like coriander seed, white; and the taste of it was like wafers made with honey.

6. Water From the Rock.—And the children of Is'-ra-el journeyed from the wilderness of Sin, and pitched in Reph'-i-dim; and there was no water for the people to drink. Where-

fore they did chide with Mo'-ses, and said, Give us water. And Mo'-ses said, Why chide ye with me? Wherefore do ye tempt the Lord? And the people murmured against Mo'-ses. And Mo'-ses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. And the Lord said, Thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee upon the rock in Hor'-eb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Mo'-ses did so, and called the place Mas'-sah and Mer'-i-bah, because of the ehiding of the children of Is'-ra-el, and because they tempted the Lord, saying, Is the Lord among us, or not?

7. The Am'-al-e-kites.—Then came Am'-a-lek, and fought with Is'-ra-el in Reph'-i-dim. And Mo'-ses said unto Josh'-u-a, Choose us out men, and go out, fight with Am'-a-lek; tomorrow I will stand on the top of the hill with the rod of God in mine hand. So Josh'-u-a did as Mo'-ses had said to him. And Mo'-ses, Aa'-ron, and Hur went up to the top of the hill. And when Mo'-ses held up his hand, Is'-ra-el prevailed; and when he let down his hand, Am'-a-lek prevailed. But Mo'-ses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aa'-ron and Hur stayed up his hands, and his hands were steady until the going down of the sun. And Josh'-u-a discomfited Am'-a-lek with the edge of the sword.

GOLDEN TEXT.

John 6, 48-50. I am that bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

NOTES: 1. **Wilderness of Shur:** The hot desert region east of the northern extremity of the Red Sea. **Marah:** Bitter. 2. **Elim:** An oasis (a fertile place in a desert) in the southern border of the wilderness. **Wilderness of Sin:** An extended and elevated sandy plain between Elim and Sinai to the southeast. **Manna** it is thought means, *what is it?* The question the people asked when they first saw it. 3. **Sixth day—gathered—twice as much:** The seventh day was to be a day of rest set aside for the worship of God. **Discomfited:** Overcome. 5. **Pot of manna:** Some manna was placed

in a golden vessel and kept later by the ark of the covenant. **Massah:** tempting. **Meribah:** Strife. **Omer:** Almost two gallons. 7. **Amalekites:** A warlike people living in Arabia, descendants of Esau.

APPLICATIONS.

1. God was good to Israel, yet the people often complained. How often do we complain without any just cause?

2. As Israel had to drink bitter water, so in life's journey we have trouble and sorrow. A certain tree cast into the water made it sweet. Jesus the Tree of Life, sweetens life's bitter waters for His people. He helps us to bear our sorrows, and overrules them for good.

3. Israel came to an oasis—a resting place. So the Lord gives us days of joy and gladness, as well as days of trial. Christians stop each Lord's day to rest and praise God.

4. The manna came down from heaven as bread for the body. So we have bread from heaven for the soul in the Word of God.

5. The manna gathered in excess of the amount that God prescribed bred worms. Greedy and covetous people make trouble for themselves, and endanger their souls. Be satisfied with God's way, for it is best.

6. Israel just started on their journey and the powerful Amalek was against them. Satan is the strong and determined foe with whom Christians must contend all the way through life.

7. When Moses prayed Israel prevailed. Jesus says, Call upon Me in the day of trouble and I will deliver thee.

8. Aaron and Hur held up Moses' weary hands. You and I may not be called to a high position, as was Moses, but we can help those who are called to such positions.

CATECHISM: Give us this day our daily bread (Fourth Petition).

QUESTIONS: 1. What did the children of Israel lack in the wilderness? 2. What was the condition of the water at Marah? 3. What did the people do? 4. How was the water made sweet? 5. What did they find in Elim? 6. At what did the people murmur in the wilderness of Sin? 7. What did the Lord God say there? 8. How did God provide meat for them? 9. What did He give them from heaven? 10. On what day were they not permitted to gather any manna? 11. Why not? What was Aaron told to do? 12. How long did Israel eat Manna? 13. What was the appearance of it? How did it taste? 14. What was again lacking in Rephidim? 15. Whence did they obtain water? How? 16. What did they call the place? 17. Who fought against Israel? 18. By what means did Israel prevail? 19. Who assisted Moses in prayer? 20. What does the word Marah mean? 21. What was the pot of manna? 22. What does the word Massah mean? Meribah? 23. Who was Amalek? 24. How large is an omer? 25. Of what does Israel's

experience with the bitter water remind us? 26. What is the Tree that will sweeten life's bitter water? 27. Of what does Israel's stop at Elim remind us? 28. Of what does the fact that the manna gathered in excess bred worms remind us? 29. What powerful foe assails us from the outstart? 30. When did Israel prevail? 31. How can we render the assistance that Aaron and Hur gave? 32. Who is the bread of life? 33. Whence does this bread come? 34. What results from eating thereof?

Memorize: *What does the first article mean?*

I believe that God has made me and all creatures; that He has given me my body and soul, eyes, ears, and all my members, my reason and my senses, and still preserves them; also clothing and shoes, meat and drink, house and home, wife and children, fields, cattle, and all my goods; that He richly and daily provides me with all that I need to support this body and life; that He defends me against all danger, and guards and protects me from all evil; and all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which it is my duty to thank and praise, to serve and obey Him. This is most certainly true.

26. THE GIVING OF THE LAW ON SINAI.

Ex'-o-dus 19-34.

1. Before the Mount.—In the third month, when the children of Is'-ra-el were gone forth out of the land of E'-gypt, they came into the wilderness of Si'-nai, and camped before the mountains. And Mo'-ses went up unto God, and the Lord called unto him out of the mountains, saying, Thus shalt thou say to the children of Is'-ra-el, Ye have seen what I did unto the E-gyp'-tians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine; and ye shall be unto Me a kingdom of priests, and a holy nation. And Mo'-ses called for the elders of the people, and laid before them all these words. And all the people answered together and said, All that the Lord hath spoken we will do. And Mo'-ses returned the words of the people unto the Lord.

2. The People Sanctified.—And the Lord said unto Mo'-ses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day; for the third day the Lord will come down in the sight of all the people upon Mount Si'-nai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death. But when the trumpet soundeth long, they shall come up to the mount. And Mo'-ses went down from the mount and sanctified the people, and they washed their clothes.

3. The Lord Descends.—And on the third day there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people in the camp trembled. And Mo'-ses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Si'-nai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Mo'-ses spake, and God answered him by a voice.

4. The Ten Commandments.—And God spake all these words: I am the Lord thy God, which have brought thee out of the land of E'-gypt, out of the house of bondage. Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me, and keep My commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

Remember the sabbath day, to keep it holy. Six days

shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.

Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house.

Thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

5. The People Promise Obedience.—And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off, and said unto Mo'-ses, Speak thou with us, and we will hear; but let not God speak with us, lest we die. And Mo'-ses said unto the people, Fear not; for God is come to prove you, and that His fear may be before your faces, that ye sin not. And the people stood afar off, and Mo'-ses drew near unto the thick darkness where God was. And the Lord spake unto Mo'-ses, and Mo'-ses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Mo'-ses went up into the mount, and was in the mount forty days and forty nights. And the Lord gave unto Mo'-ses, when He had an end of communing with him upon Mount Si'-nai, two tables of testimony, tables of stone, written with the finger of God.

6. The Golden Calf.—When the people saw that Mo'-ses delayed to come down out of the mount, they gathered themselves together unto Aa'-ron, and said unto him, Up, make us gods, which shall go before us; for as for this Mo'-ses that

brought us up out of the land of E'-gypt we know not what is become of him. And Aa'-ron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people broke off the golden earrings which were in their ears, and brought them unto Aa'-ron. And he received them, and made a molten calf; and they said, These be thy gods, O Is'-ra-el, which brought thee up out of the land of E'-gypt. And when Aa'-ron saw it, he built an altar before it, and made proclamation, and said, To-morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

7. The Lord's Wrath.—And the Lord said unto Mo'-ses, Go, get thee down; for thy people have corrupted themselves. They have turned aside quickly out of the way which I commanded them. I have seen this people, and, behold, it is a stiffnecked people. Now therefore let Me alone, that My wrath may wax hot against them and consume them; and I will make of thee a great nation. And Mo'-ses besought the Lord his God, and said, Lord, turn from Thy fierce wrath, and remember A'-bra-ham, I'-saac, and Is'-ra-el, Thy servants, to whom Thou swarest by Thine own self, and saidst unto them, I will multiply your seed as the stars of heaven. And the Lord repented of the evil which He thought to do unto His people.

8. Mo'-ses' Zeal.—And Mo'-ses went down from the mount, and the two tables of the testimony were in his hand; the tables were written on both their sides. They were the work of God, and the writing was the writing of God, graven upon the tables. And as soon as Mo'-ses came nigh unto the camp, and saw the calf and dancing, his anger waxed hot, and he cast the tables out of his hands, and broke them beneath the mount. And he took the calf, and burnt it with fire, and ground it to powder, and strewed it upon the water, and made the children of Is'-ra-el drink of it. And he said unto Aa'-ron, What did this people unto thee, that thou hast brought so great a sin upon them? And Aa'-ron said, Let not the anger of my lord wax hot; thou knowest the people, that they are set on mischief.

GOLDEN TEXT.

Matthew 22, 37-40. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

NOTES: 1. **Wilderness of Sinai:** A desert region in the Peninsula of Sinai, including the mountain of Sinai. There are here a number of mountain ranges and peaks. Just from which the law was given is not certain. What is supposed to be Mount Sinai is 7,000 feet high. **Bare you on eagles' wings:** Kept you from harm. **A peculiar treasure:** They were the chosen people from whom should come the Redeemer. 5. **Moses** remained on Mount Sinai 40 days and 40 nights. 6. **Make us gods:** Idols that could be carried before them on the journey. **Molten calf:** An idol patterned after the god Apis, a bull, worshipped by the Egyptians. **A feast to the Lord:** Aaron wanted the people to worship the Lord by means of the image, not the image itself. 6. **Rose up to play:** The play was of the nature of a dance to music, about the idol. **The Lord repented:** He would not utterly destroy Israel.

APPLICATIONS.

1. God gave the ten commandments to show how holy He is and how sinful man is.

2. The people were ready to promise, All that the Lord hath spoken, we will do. But they did not keep their promise. It is a great sin to wilfully break a promise made to a man, but how much more grievous to break a promise made to God.

3. The people were not to touch the mount at pain of death. This should teach us to be reverent when in church where God's Word is spoken.

4. There were thunderings and lightnings. This shows how God's law fills people with fear. In the law God demands far more than we can give. Had not Jesus fulfilled the law for us we could not be saved.

5. The people soon turned away from God whom they had promised to obey. How often do we not turn from the promise we made to God in baptism and at confirmation?

6. The people had seen the Egyptians worshipping the God Apis, and now they want an idol too. Here we see the danger of mingling with bad company. Keep away from those who have bad habits.

7. The people had to drink water that was made bitter by the dust and ashes of the burned idol. When people do wrong they may expect to suffer for it sooner or later.

CATECHISM: We should fear, love, and trust in God above all things (Meaning of First Commandment).

QUESTIONS: 1. In what month did the children of Israel come into the wilderness of Sinai? 2. Where did Moses go? 3. What did Moses have to tell the people? 4. What did the people answer him? 5. What did God thereupon say? 6. What did Moses do with the people? 7. What occurred on the third day? 8. Whither did Moses lead the people? 9. What was seen on the mount? What was heard? 10. How many commands did God give? 11. What is the first, second, etc., commandment? 12. What did the people say to Moses? 13. How did Moses quiet the people? 14. Whither did Moses go? Who spoke with him? 15. How did the people answer Moses? 16. Whither did Moses ascend? How long did he remain there? 17. Which commandment did the people of Israel immediately transgress? 18. What did they demand of Aaron? 19. What kind of idol did Aaron make for them? Of what did he make it? 20. What did the people then say? 21. What did the people do on the next day? 22. What did God say to Moses? 23. What did Moses do for the people? 24. What did Moses bring down with him from the mount? 25. What did he do with the tables of the Law? 26. What did he do with the calf? 27. What can you say of the wilderness of Sinai? 28. How long did Moses remain on the mount? 29. What kind of a god did the people want? 30. What purpose are the ten commandments to serve? 31. What were the people ready to do? 32. What is a grievous sin? 33. From what part of this incident should we learn that we should behave in church? 34. What indicated that the law fills the heart with fear? 35. What promise have we made that we should be careful to keep? 36. In what do we see the danger of bad companions? 37. What must wrong-doers expect?

Memorize: That He richly and daily provides me with all that I need to support this body and life; that He defends me against all danger, and guards and protects me from all evil; and all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which it is my duty to thank and praise, to serve and obey Him. This is most certainly true (Latter part of meaning of First Article).

27. THE TABERNACLE.

Ex'-o-dus 25-40.

1. Description of the Tabernacle.—God commanded Mo'-ses to set up a Tabernacle. This was divided into the Holy Place and the Most Holy. In the Most Holy Place

stood the Ark of the Covenant, which contained the two tables of the law and the pot of manna. The top of this Ark of God, on which were two golden cherubims, was called the Mercy Seat. In the Holy Place stood the altar of incense, the golden candlestick and the table of shewbread. In the court which surrounded the tabernacle stood the altar of burnt-offering and the brazen laver. The people brought sacrifices, and had a High Priest, Priests and Levites. Aa'-ron was consecrated as High Priest, and his sons as Priests. The children of Le'-vi (The Le'-vites) were appointed to the service of the tabernacle.

2. Offering for the Tabernacle.—And Mo'-ses spake unto all the congregation of the children of Is'-ra-el, saying, This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him bring it, an offering of the Lord. And all the congregation of the children of Is'-ra-el departed from the presence of Mo'-ses. And they came, every one whose heart stirred him up and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted. And the people brought in great abundance, and Mo'-ses restrained them from bringing any more.

3. The Tabernacle Reared Up.—And the Lord spake unto Mo'-ses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. And thou shalt put therein the ark of the testimony, and cover the ark with the vail. And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof. And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle. And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. And thou shalt set up the court round about, and hang up the hanging at the court gate.

4. The Tabernacle Anointed.—And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof; and it shall be holy. And thou shalt bring Aa'-ron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon them the holy garments, and anoint them, and sanctify them; that they may minister unto Me in the priest's office. For their anointing shall surely be an everlasting priesthood throughout their generation. And Mo'-ses did according to all that the Lord commanded him.

5. The Lord's Glory Upon the Tabernacle.—Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Mo'-ses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Is'-ra-el went onward in all their journeys. But if the cloud were not taken up, then they journey not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Is'-ra-el throughout all their journey.

6. The Blessing.—And the Lord spake unto Mo'-ses, saying, Speak unto Aa'-ron and unto his sons, saying, Ye shall put My name upon the children of Is'-ra-el, and I will bless them, saying unto them, The Lord bless thee and keep thee. The Lord make His face shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee peace.

GOLDEN TEXT.

Ps. 26, 8. Lord, I have loved the habitations of thy house, and the place where thy honor dwelleth.

NOTES: 1. **Tabernacle:** Tent; a moveable structure about 45 feet long, 15 wide and 15 high, made of accacia wood, with curtains of linen, or some kind of skin, ornamented with gold and silver. It had two apartments, Holy Place and Most Holy Place. **Ark of the Covenant:** In form like a chest; the most important piece of furniture in the tabernacle; represented God's merciful presence. **Mercy Seat:** The top of the Ark of God, on which were two golden

cherubims. **Shewbread:** Bread of presence. The twelve loaves represented the 12 tribes of Israel as constantly present before the Lord. **Brazen Laver:** A vessel containing water to be used in the tabernacle. 3. **First day of the first month:** One year after leaving Egypt, lacking fourteen days.

APPLICATIONS.

1. The people brought offerings unto the Lord. The money we give, and the service we render in Church work, if given and rendered in the proper spirit, is an offering unto the Lord. How gladly should we devote ourselves to church work.

2. The people brought until Moses restrained them. This is an example of cheerful and liberal giving. It should not be necessary for some one to coax or urge us to give to the Lord's cause? How is it with you in this matter?

3. God's glory filled the tabernacle. So God is present now too in the house of worship, and we should conduct ourselves there as in His presence.

4. The tabernacle was to be anointed and hallowed. So we dedicate our churches to the Lord.

CATECHISM: We should fear and love God, that we may not despise preaching and His word; but hold it sacred and gladly hear and learn it (Explanation of Third Commandment).

QUESTIONS: 1. What did the Lord command Moses to set up? 2. What stood in the most holy place? 3. What is the holy place? 4. What stood in the court around the Tabernacle? 5. What officers did they have? 6. What offerings did the people make for the Tabernacle? 7. When was the Tabernacle reared up? 8. How was it anointed? 9. Who were anointed as priests? 10. Whose glory filled the Tabernacle? 11. What was constantly upon the Tabernacle? 12. When were these lifted up? 13. What is the blessing with which the priests blessed the people? 14. What can you say of the Tabernacle? Of the Ark of the Covenant? Of the Mercy Seat? Of Shewbread? Of the Brazen Laver? 15. What may we consider the money we give and the service we render in Church work? 16. What should not be necessary? 17. How should we conduct ourselves in a house of worship? 18. What house should we love above all others?

Memorize: *What does the first article mean?*

I believe that God has made me and all creatures; that He has given me my body and soul, eyes, ears, and all my members, my reason and my senses, and still preserves them; also clothing and shoes, meat and drink, house and home, wife and children, fields, cattle, and all my goods; that He richly and daily provides me with all that I need to support this body and life; that He defends me against all danger,

and guards and protects me from all evil; and all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which it is my duty to thank and praise, to serve and obey Him, This is most certainly true.

28. THE JOURNEY TO CANAAN.

Num'-bers 13-21.

1. The Spies.—And the Lord spake unto Mo'-ses, saying, Send thou men, that they may search the land of Ca'-na-an; of every tribe a ruler among them. And twelve men went up and spied out the land. And they came unto the brook of Esh'-col, and cut down from thence a branch with one cluster of grapes, and they bore it between two upon a staff; and they brought also of the pomegranates and of the figs. And they returned after forty days and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled and very great. We be not able to go up against the people; for they are stronger than we. We saw giants there; and we were as grasshoppers in their sight.

2. The People's Sin.—Josh'-u-a and Ca'-leb.—And all the congregation lifted up their voice and cried; and the people wept that night. And all the children of Is'-ra-el murmured against Mo'-ses and against Aa'-ron, and said, Would God that we had died in the land of E'-gypt! or would God we had died in this wilderness! And they said one to another, Let us make a captain and let us return into E'-gypt. Then Mo'-ses and Aa'-ron fell on their faces before all the assembly of the congregation of the children of Is'-ra-el. And Josh'-u-a and Ca'-leb, which were of them that searched the land, rent their clothes, and said, The land is an exceedingly good land. If the Lord delight in us, then will He bring us into this land. Only rebel not ye against the Lord, neither fear ye the people of the land. But all the congregation bade stone them with stones.

3. The Lord Appears and Speaks.—And the glory of the Lord appeared in the tabernacle of the congregation before

all the children of Is'-ra-el. And the Lord said unto Mo'-ses, How long will this people provoke Me? and how long will it be ere they believe Me, for all the signs which I have showed among them? As truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen My glory, and My miracles, which I did in E'-gypt and in the wilderness, and have tempted Me now these ten times, and have not hearkened to My voice; surely they shall not see the land which I swear unto their fathers. All that were numbered of you, from twenty years old and upward, which have murmured against Me, shall not come into the land, save Ca'-leb and Josh'-u-a. But your little ones will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, after the number of days in which ye searched the land, even forty days, and ye shall know My breach of promise. And the men which Mo'-ses sent to search the land died by the plague before the Lord. But Josh'-u-a and Ca'-leb lived still.

4. The People Chide with Mo'ses.—Near the end of the forty years the children of Is'-ra-el came into the desert of Zin in the first month; and the people abode in Ka'-desh. And Mir'-i-am died there, and was buried there. And there was no water for the congregation. And the people chode with Mo'ses, and spake, saying, Would God that we had died when our brethren died before the Lord! Why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And Mo'-ses and Aa'-ron fell upon their faces; and the glory of the Lord appeared unto them. And the Lord spake unto Mo'-ses, saying, Take the rod, and gather thou the assembly together, thou and Aa'-ron thy brother, and speak ye unto the rock before their eyes; and it shall give forth its water.

5. Mo'ses Smites the Rock.—And Mo'-ses took the rod from before the Lord, as He commanded him. And Mo'-ses and Aa'-ron gathered the congregation together before the rock, and said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice; and the

water came out abundantly, and the congregation drank, and their beasts also. And the Lord spake unto Mo'-ses and Aa'-ron, Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

GOLDEN TEXT.

Hebrews 4, 11. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.

NOTES: 1. **Time:** It was about one year and five months after they left Egypt that the spies were sent out. **Object:** To learn how they could best take the land, and to learn of its people, cities, natural products, etc. **Kadesh:** From Mount Sinai the people journeyed direct to Canaan and came to Kadesh, the southern border. From this place the spies were sent forth. **Eschol:** A fertile valley between Jerusalem and Hebron. 2. **Joshua and Caleb:** The only spies whose trust in God was greater than their fear of man. **Giants:** Some of the inhabitants of this land were of more than ordinary height. **Grasshoppers:** By this expression the frightened spies compare their height with that of the natives. 3. **Signs:** The plagues, deliverance at the Red Sea, giving of law, manna, etc. **Forty years:** For forty days the spies searched the land, for an equal number of years were the rebellious Israelites to wander in the wilderness. **Desert of Zin:** Desert on the south-western border. 5. **Because ye believe Me not:** The sin of Moses and Aaron, because of which they did not get to enter the land, was that they did not sanctify the Lord, that is, they did not glorify Him with a strong faith. Instead of only speaking to the rock Moses smote it with his rod.

APPLICATIONS.

1. The people did wrong in asking Moses to send spies. God had promised to give them Canaan, and had told them to enter the land. Faith would have assured them that God would enable them to overcome the enemy. Full faith in God's promise will drive out all fear.

2. The spies did wrong in discouraging the people against entering Canaan. Although the cities were walled and the men were giants, God, who told Israel to enter, was mightier than they. Let us ask God for a strong faith so that we may trust Him in all things, and be ready to do His will under all difficulties.

3. These people were on their way to a land that flowed with milk and honey, but they wanted to reach it without experiencing any trouble. Some professed Christians wish to be known as God's people, and entertain the hope of salvation, but they are not willing to render Jesus and His Church any service. How much have you done and suffered for Jesus' sake?

4. The people resolve to choose a captain and turn back to Canaan. So many Christians in the hour of trial turn away from the church and the Lord back to the world again!

5. Again and again we find Israel chiding with Moses. So littleness of faith often leads Christians to murmur and complain.

6. The sin by which these people brought God's displeasure upon themselves was that of unbelief. They would not take God at His Word. Because of unbelief many never reach the heavenly Canaan. Do you believe the promises of God's Word? Do you trust in Jesus in the hour of sickness and trouble?

7. All along God was very good to Israel, but see here how His wrath burns against them for their unbelief. This same wrath will still burn against those who do not accept Christ as their Savior.

CATECHISM: Thy will be done (Third Petition).

QUESTIONS: 1. How many men were to spy out the land? 2. How long did they remain away? What did they bring with them? 3. What is the wording of their report in regard to the land? 4. How did the congregation act in respect to it? 5. What did they wish to do? 6. What did Joshua and Caleb say? 7. Who appeared? What did the Lord say? 8. How long did Israel now have to wander about in the wilderness? 9. What punishment overtook the ten spies? 10. What two men alone remained alive? 11. Into what wilderness or desert did the children of Israel come at the end of forty years? 12. Who died there? 13. With whom did the people quarrel? What did they say? 14. Whence did the water flow? 15. What did Moses and Aaron say when they smote the rock? 16. What did the Lord say in reply? 17. What example should we heed? 18. When did Israel send out the spies? From what place? For what purpose? 19. How long were the spies gone, and how long must Israel wander in the wilderness? 20. Of what sin was Moses and Aaron guilty, and what was their punishment? 21. Why should the people not have asked for spies. 22. What sin did ten of the spies commit? 23. What are some Christians not willing to render? 24. Of whom do these people remind us when they wished to choose a captain and turn back to Egypt? 25. To what does littleness of faith often lead Christians? 26. What was the chief sin of these people? 27. For what did God's wrath burn against Israel?

Memorize: *The second article — of redemption.*

And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell; the third day He arose again from the dead. He ascended into heaven, and sitteth at the right hand of God the Father Almighty, from whence He shall come to judge the quick and the dead.

29. THE BRAZEN SERPENT.**Num'-bers 20-21.**

1. E'-dom Opposes Is'-ra-el.—And Mo'-ses sent messengers from Ka'-desh unto the king of E'-dom, Thus saith thy brother Is'-ra-el, Let us pass through thy country. And E'-dom said unto him, Thou shalt not pass me by. And E'-dom came out against him with much people, and with a strong hand. Wherefore Is'-ra-el turned away from him, and came unto Mount Hor.

2. Aa'-ron Dies.—And the Lord spake, saying, Aa'-ron shall not enter into the land, because ye rebelled against My word at the water of Mer'-i-bah. Take Aa'-ron and El-e-a'-zar his son, and bring them up unto Mount Hor: and Aa'-ron shall die there. And they went up into Mount Hor in the sight of all the congregation. And Mo'-ses stripped Aa'-ron of his garments, and put them upon El-e-a'-zar his son. And Aa'-ron died there in the top of the mount. And when all the congregation saw that Aa'-ron was dead, they mourned for him thirty days.

3. The Fiery Serpents.—And they journeyed from Mount Hor by the way of the Red sea, to compass the land of E'-dom. And the soul of the people was much discouraged because of the way; and the people spake against God and against Mo'-ses, Wherefore have ye brought us out of E'-gypt to die in the wilderness? For there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Is'-ra-el died. Therefore the people came to Moses, and said, We have sinned; pray unto the Lord, that He take away the serpents from us. And Mo'-ses prayed for the people. And the Lord said unto Mo'-ses, Make thee a fiery serpent, and set it upon a pole; and every one that is bitten, when he looketh upon it, shall live. And Mo'-ses made a serpent of brass, and put it upon a pole; and if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

4. Si'-hon and Og Smitten.—And Is'-rael sent messengers unto Si'-hon, king of the Am'-o-rites, saying, Let

me pass through thy land; we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well; but we will go along by the king's highway, until we be past thy borders. And Si'-hon would not suffer Is'-ra-el to pass through his border; but went out against Is'-ra-el. And Is'-ra-el smote him with the edge of the sword, and possessed his land from Ar'-non to Jab'-bok. They also smote Og, the king of Ba'-shan, and possessed his land.

GOLDEN TEXT.

John 3, 14-15. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life.

NOTES: 1. **Edom . . thy brother Israel:** Descendants of Esau and therefore related to children of Israel. **Came out against:** Made a show of armed force. 2. **Stripped Aaron . . put upon Eleazar:** The high-priestly garments are meant. Eleazar becomes high priest. **Mount Hor:** The highest peak of the mountains of Edom, 4,800 feet above the level of the sea, 6,000 feet above the Dead Sea. On its eastern slope is the city of Petra. **Aaron died:** At the age of 123 years. 3. **To compass:** Not given permission to go thru the land of Edom they were compelled to go around it. **Fiery serpents:** Fiery both because of their appearance and their poisonous inflaming bites. **Serpent of brass . . upon a pole:** A symbol of the Redeemer who should also hang upon the tree. 4. **Amorites:** Descendants of Canaan the fourth son of Ham, a powerful tribe dwelling in the fertile district northeast of the Dead Sea. 5. **Bashan:** A district north of the Amorites: the people were formerly a race of giants, the Rephaim; also classed with the Amorites.

APPLICATIONS.

1. The people were discontented, for they had a long, hard way to travel, going around Edom. Do we humbly bow to God's will, or are we also discontented? This is a grievous sin. We ought to feel that all that happens is for the best. Pray for a contented heart.

2. The people murmur. They had fallen into the habit of murmuring. They were speaking against God, for Moses was leading them according to God's will. Are we falling into this habit? God is good to us. How ungrateful in view of all His goodness and mercy for anyone to murmur.

3. These people repented of their sins after they were punished. Let us not wait until God punishes us before we repent of our wrongdoing. We should be sorry for our sins because they are

displeasing to God, and not merely because the punishment we may have to suffer because of them.

4. Moses prayed and God sent help. Here we have another instance of the efficacy of prayer. Let us not undervalue prayer. Form the habit of going to God in prayer.

5. The bite of those fiery serpents reminds us of sin, the wound which Satan, the old serpent, has inflicted on us.

6. The remedy which God furnished for wounded Israel reminds us of the salvation which He has provided sinners. The brazen serpent was lifted up on a pole, so Jesus our Saviour, was nailed to the cross. As these people were healed of their wounds by looking at the brazen serpent, so sinners find forgiveness and peace by looking to Jesus in faith.

7. Aaron was high priest, yet because of his sin God did not permit him to enter Canaan. A high office does not shield us against God's wrath if we do wrong.

CATECHISM: Suffered under Pontius Pilate, was crucified, dead and buried (From Second Article).

QUESTIONS: 1. To whom did Moses send messengers? 2. Which way did the people have to go now? 3. Why could Aaron not enter the land? 4. Where did he die? 5. Who became priest in his stead? 6. Against whom did the people murmur again? 7. What was their complaint? 8. Wherewith did God punish the people? 9. What did Moses have to erect there? 10. Who of those that were bitten remained alive? 11. Of whom is the brazen serpent a type? 12. Who did not wish to let Israel pass through? 13. What did Israel do? Whom did they also slay? 14. What can you say of Mount Hor? 15. To what age did Aaron attain? 16. Who were the Amorites? 17. What was the condition of the people and why? 18. For what should we pray? 19. Against whom were the people speaking when they murmured? 20. When did these people repent? 21. For what reason especially should we be sorry for our sins? 22. What happened when Moses prayed for help? 23. Of what does the bite of those fiery serpents remind us? Of what does the remedy provided remind us? 24. Who must be lifted up as the serpent was?

Memorize: *What does the second article mean?*

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death and the power of the devil, not with gold or silver, but with His holy, precious blood, and with His innocent suffering and death, that I may be His own, and live under Him in His kingdom, and serve Him in everlasting right-

eousness, innocence, and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true.

30. MOSES' DEATH.—JOSHUA CALLED AS LEADER.

Deu-ter-on'-o-my 32-34; Josh'-u-a 1-5.

1. Mo'-ses Death.—And the Lord spake unto Mo'-ses that selfsame day, saying, Get thee up into this mountain Ab'-a-rim, unto Mount Ne'-bo, which is in the land of Mo'-ab, that is over against Jer'-i-cho; and behold the land of Ca'-na-an which I give unto the children of Is'-ra-el for a possession. And die in the mount whither thou goest up, and be gathered unto thy people; as Aa'-ron thy brother, died in Mount Hor, and was gathered unto his people; because ye trespassed against Me among the children of Is'-ra-el at the waters of Mer'-i-bah-Ka'-desh, in the wilderness of Zin; because ye sanctified Me not in the midst of the children of Is'-ra-el. And Mo'-ses went up into the mountains of Ne'-bo, to the top of Pis'-gah and the Lord showed him all the land, unto the utmost sea. And the Lord said unto him, This is land which I swear unto A'-bra-ham, unto I'-saac and unto Ja'-cob, saying, I will give it unto thy seed; I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Mo'-ses the servant of the Lord died there in the land of Mo'-ab, according to the word of God. He buried him in a valley in the land of Mo'-ab, over against Beth-pe'-or, but no man knoweth of his sepulchre unto this day. And Mo'-ses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated. And the children of Is'-ra-el wept for Mo'-ses in the plains of Mo'-ab thirty days. And there arose not a prophet since in Is'-ra-el like unto Mo'-ses, whom the Lord knew face to face.

2. Josh'-u-a Becomes Leader.—Now after the death of Mo'-ses the servant of the Lord, it came to pass that the Lord spake unto Josh'-u-a, saying, Mo'-ses My servant is dead; now therefore arise, go over this Jordan, unto the land which I do give to the children of Is'-ra-el. There

shall not any man be able to stand before thee all the days of thy life; as I was with Mo'-ses, so will I be with thee. Unto this people shalt thou divide the land. Be strong and of a good courage. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night; for then thou shalt make thy way prosperous, and then thou shalt have good success. Then Josh'-u-a commanded the officers of the people, saying, Within three days ye shall pass over this Jor'-dan to go in to possess the land which the Lord your God giveth you. And they answered, As we hearkened unto Mo'-ses in all things, so will we harken unto thee.

3. Spies sent to Jer'-i-cho.—And Josh'-u-a sent out two men to spy secretly. And they went, and came unto a woman's house, named Ra'-hab, and lodged there. And it was told the king of Jer'-i-cho, Behold, there came men in hither to-night of the children of Is'-ra-el to search out the country. And the king sent unto Ra'-hab, saying, Bring forth the men that are come to thee. But she brought them up to the roof of the house, and hid them with the stalks of flax, and said, There came men unto me, but I knew not whence they were. And about the time of shutting of the gate, when it was dark, the men went out. Pursue after them quickly; for ye shall overtake them. And the men pursued after them.

4. Ra'-hab Makes a Covenant with the Spies.—But the woman came up unto them upon the roof, and said, I know that the Lord hath given you the land, and that your terror is fallen upon us. For we have heard how the Lord dried up the water of the Red Sea, when ye came out of E'-gypt; and what ye did unto the two kings of the Am'-o-rites, Si'-hon and Og, whom ye utterly destroyed. Now therefore swear unto me by the Lord, since I have shown you kindness, that ye will also show kindness unto my father's house; and will save alive my father and my mother, and my brethren, and my sisters, and all that they have. And the men did so. Then she let them down by a cord through the window; for her house was upon the town wall. So the men returned to Josh'-u-a, and said, Truly the Lord hath delivered into our hands all the land: for

even all the inhabitants of the country do faint because of us.

GOLDEN TEXT.

Josh. 1, 9. Be strong and of a good courage; be not afraid, neither be dismayed: for the Lord thy God is with thee whithersoever thou goest.

NOTES: **Moses could not enter Canaan** because he doubted God's word at Meribah. **Abarim:** A range of mountains of which Pisgah was a single mountain with Nebo as its peak, though some reverse it, making Pisgah the peak. **God buried Moses:** It is thought that the Lord soon translated his body, as He did the bodies of Enoch and Elijah. Perhaps, had the people found this great man's body, they would have given it divine honor. **Beth-peor:** A place of worship dedicated to Baal, near Mount Peor. **Knew face to face:** Talked with him as a friend with friends. 4. The spies reported, The Lord hath delivered into our hands all the land, which was quite different from the report of the ten spies of forty years previous. **Joshua:** Who forty years before had shown his trust in God and had been permitted to outlive his generation was now to be the successor of Moses.

APPLICATIONS.

1. God removes the earthly leader of His people, but He himself will go before them. The Lord God is also your guide and mine. He speaks to us in the Bible, and in all that happens in our lives.

2. God saw to it that Moses' body was buried. The human body should be treated with respect, even after death has ensued, for it is the home of the soul in his life.

3. God knew Moses face to face. They conversed together as intimate friends. We, too, should commune with God. We should pray, and put out heart in our prayer.

4. Joshua grew up among the brick yards of Egypt, but God used him in a great cause. God is able to do great things through little means. Are you willing that God should use you in His service? If so, like Joshua, be and remain His child.

5. God said that He would be with Joshua. God gives this promise to all of His children. In all the duties, cares and sorrows of life we should never forget that God wants to be with us. Do you want Him to be with you?

6. God counseled Joshua to be strong, and then tells him how he can be strong, namely, by not departing from the book of the law. If we would be strong for the right, and in God's service, we must love God's Word. If you love God's Word you will not think the time lost that is spent at Church and Sunday-school.

7. God promised that if Joshua would abide by His law He would prosper and have good success. He promises us the same

in the fourth commandment. We may prosper, and be successful, and yet not be rich, or great in the eyes of the world.

CATECHISM: We should fear, love, and trust in God above all things (Explanation First Commandment).

QUESTIONS: 1. Where did the Lord tell Moses to go? 2. What for? 3. Why could Moses not enter the land? 4. Where was Moses buried? 5. How old was he? 6. How was his natural strength still? 7. How great was he as a prophet? 8. What command did God give to Joshua? How did He encourage him? 9. What did Joshua command the officers of the people? 10. What did they answer? 11. Whom had Joshua send to Jericho? 12. At whose house did these enter in? Who found it out? 13. How did the woman rescue the spies? 14. What did she say to the spies? 15. What mercy did she ask for herself? 16. How did the spies escape? 17. What could they report? 18. What can you say of Abarim? 19. What was Beth-peor? 20. In what respect did the report of the two spies differ from that of ten of the first spies? 21. Moses being removed who was still Israel's leader? 22. How is the human body to be treated? 23. In what sense did God know Moses face to face? 24. What can you say of Joshua? 25. What promise did God give to him? 26. How could Joshua be strong? 27. What promise has God given us in the fourth commandment? 28. Why should Joshua be of good courage?

Memorize: Not with gold or silver, but with His holy, precious blood, and with His innocent suffering and death, that I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true (Last part of Explanation of Second Article).

31 CROSSING THE JORDAN — POSSESSING THE LAND.

Josh'-u-a 1-24.

1. Crossing the Jor'-dan.—And Josh'-u-a rose early in the morning and came to Jor'-dan, he and all the children of Is'-ra-el. And when the feet of the priests that bore the ark were dipped in the brim of the water, the waters which came down from above stood and rose up upon a heap; and those that came down toward the sea of the plains, even the salt sea, failed and were cut off; and all

the Is'-ra-el-ites passed over on dry ground in the midst of Jor'-dan. And the children of Is'-ra-el took up twelve stones out of the midst of Jor'-dan, as the Lord spake unto Josh'-u-a. And Josh'-u-a set up twelve stones in the midst of Jor'-dan, where the feet of the priests had stood; for the priests stood in the Jor'-dan, until everything was finished.

2. The twelve Stones as a Witness.—And those twelve stones which they took out of Jor'-dan did Josh'-u-a pitch in Gil'-gal. And he spake unto the children of Is'-ra-el, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? then ye shall let your children know, saying, Is'-ra-el came over this Jor'-dan on dry land; that all the people of the earth might know the hand of the Lord, that it is mighty; that ye might fear the Lord your God forever. And the children of Is'-ra-el kept the passover, and did eat of the corn of the land on the morrow after the passover. And the manna ceased after they had eaten of the corn of the land.

3. Jer'-i-cho Taken.—And the Lord said to Josh'-u-a. See I have given Jer'-i-cho into thine hand. Let all your men of war go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets; and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down. And when Josh'-u-a had told the people, the seven priests bearing the seven trumpets passed on before the ark of the Lord. So they did six days. And on the seventh day, they rose early about the dawning of the day, and compassed the city seven times. And at the seventh time when the priests blew with the trumpets, Josh'-u-a said unto the people, Shout; for the Lord hath given you the city. And the city shall be accursed, and all that are therein, to the Lord; only Ra'-hab shall live, and all that are with her in the house, because she hid the messengers that were sent. So the people shouted with a great shout, and the wall fell down, so that the people went up into the city and took it.

4. A'-chan's Theft.—But A'-chan of the tribe of Ju'-dah took of the accursed thing. And the anger of the Lord was kindled against Is'-ra-el, and He said, Is'-ra-el hath sinned. And Josh'-u-a brought one tribe of Is'-ra-el after another, and A'-chan of the tribe of Ju'-dah was taken. And Josh'-u-a said, My son, give glory to the Lord, and tell me now what thou hast done; hide it not from me. And A'-chan answered Josh'-u-a, and said: Indeed I have sinned against the Lord. I saw among the spoils a goodly Bab-y-lo'-nish garment, and 200 shekels of silver, and a wedge of gold, then I coveted them, and took them; and, behold, they are hid in the earth in my tent. So Josh'-u-a sent messengers, and they brought them to Josh'-u-a. And Josh'-u-a said, Why hast thou troubled us? the Lord shall trouble thee. And all Is'-ra-el stoned him and raised over him a great heap of stones.

5. Sun and Moon Stand Still.—And five kings gathered themselves together and encamped at Gib'-e-on. So Josh'-u-a ascended from Gil'-gal, and came upon them suddenly. And the Lord discomfited them before Is'-ra-el, and slew them with a great slaughter at Gib'-e-on, and chased them. And as they fled from before Is'-ra-el, the Lord cast down great hailstones from heaven upon them, and they died. Then spake Josh'-u-a, and said, Sun, stand thou still upon Gib'-e-on; and thou, Moon, in the valley of Aj'-a-lon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Is'-ra-el.

6. Division of the Land.—And Josh'-u-a overcame all the kings of the land, and divided it into the tribes by lot, as the Lord had commanded Mo'-ses. But to the tribe of Le'-vi gave he no inheritance, for the tenth of the offerings of the people to the Lord, the God of Is'-ra-el, is their inheritance. And there were given unto the Le'-vites 48 cities among all the tribes of Is'-ra-el. And they set up the tabernacle in Shi'-loh. And the bones of Jo'-seph, which they brought out of E'-gypt, buried they in She'-chem.

7. Josh'u-a's Exhortation and Death.—And after the Lord had given rest unto Is'-ra-el from all their enemies, Josh'-u-a called for all Is'-ra-el, and said unto them, I am old and stricken in age; and ye have seen all that the Lord your God hath done unto all these nations, for He hath fought for you. Take good heed therefore unto yourselves, that ye love the Lord your God. Else if ye do go back, and cleave unto the remnant of these nations,—they shall be snares and traps unto you, and scourges in your sides, until ye perish from off this good land. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve. But as for me and my house, we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord, to serve other gods; we also will serve the Lord; for He is God. So Josh'-u-a made a covenant with the people that day, and set them a statute and an ordinance in She'-chem. And Josh'-u-a, the servant of the Lord, died, being 110 years old. And they buried him in Mount E'-phra-im.

GOLDEN TEXT.

Heb. 11, 30. By faith the walls of Jericho fell down, after they were compassed about seven days.

Ps. 94, 14. For the Lord will not cast off His people, neither will He forsake His inheritance.

NOTES: 1. **Jordan:** The chief river of Palestine, rises in mountains of Syria, flows through Lake Merom, the Sea of Galilee and empties into the Dead Sea; a little more than 200 miles long, though only 136 miles in a straight course. **Crossing Jordan into Canaan:** This took place forty years, lacking four days, after Israel's departure from Egypt. 2. **Gilgal:** The place of Israel's encampment after crossing the Jordan, three miles east of Jericho. **Jericho:** A strongly fortified city, located near the point where Israel entered the land. **Rahab:** The woman who sheltered the spies whom Joshua had sent to Jericho. 4. **Accursed thing:** The Israelites were not to retain any of the spoil of this city for God's curse was on it. 5. **Gibeon:** A place about six miles south of Bethel. **Shiloh:** The first permanent site of the Tabernacle in Canaan, about twelve miles south of Shechem. In six years Joshua conquered thirty-one kings, but still had not taken possession of the whole land. 6. **Tenth of offerings:** The tribes of Levi were set aside as servants in the temple worship. Tithes, amounting to one-tenth of the produce of the land, were to be given for their support. 7. **Snares, traps, etc.:** The remnants of idolatrous tribes still remaining in the

land might contaminate the Israelites with their false beliefs if they were not guarded against.

APPLICATIONS.

1. It was a busy day when Israel crossed the Jordan, yet Joshua directed the people to God. We must never allow ourselves to be so busy, and so much interested in earthly things, that we forget the interests of our soul.

2. By God's power a passage was made through the Jordan for Israel. God will help us through the greatest difficulties if we trust Him.

3. Joshua built a monument of twelve stones which were taken out of Jordan, which were to remind the people and their descendants of how God led His people through the Jordan. We are likely to forget God's goodness, and need to be reminded.

4. The manna did not cease until Israel was amid the milk and honey of Canaan. God's goodness will not fail us all the way through life.

5. The walls of Jericho fell without Israel making any effort. God brought this about to teach Israel that this victory was not due to their shrewdness or tact. Thus God deals with us, and endeavors by our daily experience to prepare us for all that is before us.

6. God's plan of besieging the city looked like foolishness. God's plan to save us by faith in Jesus, and many of His dealings with us, seem foolishness to the world.

7. The people of Jericho were destroyed because of their wickedness. God still hated sin as at the time of the flood and of Sodom. So today sin is still hated of God.

8. There were many kings with warring tribes in Canaan; and Joshua and his people were not trained to war, but God was on Joshua's side. Be sure that you have God on your side.

9. God gave directions as to the dividing of the land among the different tribes. He also divides to each of us our portion of this world's goods.

10. The tribe of Levi received no inheritance, as the Levites were to serve in the temple, and be supported by the other tribes. Ministers of the Gospel likewise give their time to the work of the Church, and the Church should support them.

11. The people were to give one-tenth to the Lord. We, too, are to give to Him. The Lord wills to use us and our money in carrying on His work.

12. God kept the promises given to Israel, and Joshua urges the people now to be faithful to God. God's goodness and mercy should make us more active in His service.

13. Should Israel turn from God to serve idols they shall perish. A life of sin is a failure. Faithfulness brings happiness and prosperity.

14. Joshua would not force the people to serve God. He asked them to choose for themselves. We should be God's children because we want to be, and not because some one is urging us.

15. Joshua wanted his house to be God's. Every Christian should be anxious to have every member of his family in the Church.

16. Israel entered into a covenant to serve God. We did so when baptized, and renewed the covenant when confirmed.

CATECHISM: Thou shalt have no other gods before Me (First Commandment).

QUESTIONS: 1. How did Israel cross Jordan? 2. What memorial did they set up? 3. Where did they now get corn? 4. How was Jericho taken? 5. Who was spared? 6. What sin did Achan commit? 7. How was he punished? 8. Who fought against Israel? 9. How were they defeated? 10. What was done with all the land? 11. What inheritance did Levi get? 12. Where was the tabernacle set up? 13. What was Joshua's exhortation? 14. What did the people promise to do? 15. Describe the river Jordan? 16. Where was Gilgal located? Jericho? Gibeon? 17. At what should we not be too busy? 18. Of what are we reminded by the fact that God made a passage through Jordan for Israel? 19. What purpose was the monument Joshua built to serve? 20. Since God provided manna for Israel of what can we be sure? 21. What would God teach Israel by causing the wall to fall? 22. In what respect is God's plan of overthrowing Jericho like the plan of salvation? 23. Why were the people of Jericho destroyed? 24. Why did Joshua prevail? 25. Who divides to each his portion of earthly goods? 26. Who are to be supported now very much as the Levites were then? 27. Whom and what would the Lord use in carrying on His work? 28. How should God's goodness and mercy move us? 29. What would Joshua not do in order to get people to serve God? 30. What can parents learn from Joshua's resolution? 31. When did we enter into covenant with God? 32. How were the walls of Jericho thrown down? 33. Whom does the Lord not forsake?

Memorize: *What does the second article mean?*

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death and from the power of the devil, not with gold or silver, but with His holy, precious blood, and with His innocent suffering and death, that I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true.

IV. THE TIMES OF THE JUDGES, B. C. 1426-1095.

32. GIDEON.

Judges 2-8.

1. The Judges.—When Josh'-u-a was dead and all that generation were gathered unto their fathers, there arose another generation after them, which knew not the Lord, nor yet the works He had done for Is'-ra-el. And the children of Is'-ra-el did evil in the sight of the Lord; and they forsook the Lord God of their fathers, and followed other gods. And the anger of the Lord was hot against Is'-ra-el, and He delivered them into the hands of their enemies round about. And when they cried unto Him in their distress, He raised up judges which delivered them out of the hand of their enemies. Such judges were Oth'-ni-el, E'-hud, Sham'-gar, Deb'-o-rah, Bar'-ak, Gid'-e-on, To'-la, Ja'-ir, Jeph'-tha, Ib'-zan, E'-lon, Ab'-don, Sam'-son, E'-li and Sam'-u-el. But whenever a judge died, the people did still worse than their fathers in following other gods.

2. Oppressed by the Mid'-i-an-ites.—And the children of Is'-ra-el did evil in the sight of the Lord; and the Lord delivered them into the hand of Mid'-i-an seven years. And the children of Is'-ra-el made them dens in the mountains, and caves, and strongholds. And so it was, when Is'-ra-el had sown, that the Mid'-i-an-ites came up with their cattle and their tents, as grasshoppers for multitude; for both they and their camels were without number; and they entered into the land to destroy it. And the children of Is'-ra-el cried unto the Lord.

3. Gid'-e-on Called.—And Gid'-e-on threshed wheat by the winepress to hide it from the Mid'-i-an-ites. And the Angel of the Lord appeared unto him and said, The Lord is with thee, thou mighty man of valor. Go, and thou shalt save Is'-ra-el from the hand of the Mid'-i-an-ites; have not I sent thee? And Gid'-e-on said unto God, If Thou wilt

save Is'-ra-el by mine hand, behold, I will put a fleece of wool on the floor; and if the dew be on the fleece only, and it be dry upon all the earth besides, then shall I know that Thou wilt save Is'-ra-el by mine hand. And it was so; for he rose up early on the morrow, and thrust the fleece together, and wrung the dew out of the fleece, a bowl full of water. And Gid'-e-on said unto God, Let not Thine anger be hot against me, and I will speak but this once; let me prove but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night; for it was dry upon the fleece only, and there was dew on all the ground.

4. Gid'-e-on's Army.—Then Gid'-e-on and all the people that were with him rose up early. And the Lord said unto Gid'-e-on, The people that are with thee are too many for Me to give the Mid'-i-an-ites into their hands, lest Is'-ra-el vaunt themselves against Me, saying, Mine own hand hath saved me. Now therefore proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return. And there returned of the people twenty and two thousand; and there remained ten thousand. And the Lord said unto Gid'-e-on, The people are yet too many; bring them down unto the water. Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down on his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men; but all the rest bowed down upon their knees to drink. And the Lord said unto Gid'-e-on, By the three hundred men that lapped will I save you; and let all the other people go every man unto his place.

5. Gid'-e-on Defeats the Mid'-i-an-ites.—And Gid'-e-on divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And he said unto them, Look on me; and as I do, so shall ye do. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord, and of Gid'-e-on. So Gid'-e-on and the one hundred men that were with him came to the newly

set watch; and they blew the trumpets and brake the pitchers that were in their hands. And the three companies blew the trumpets, and brake the pitchers, and cried, The sword of the Lord, and of Gid'-e-on. Then all the host of Mid'-i-an ran, and cried, and fled; and the Lord set every man's sword against his fellow. Thus the Mid'-i-an-ites were humbled before the children of Is'-ra-el, so that they lifted up their hands no more. Then the men of Is'-ra-el said unto Gid'-e-on, Rule thou over us. But Gid'-e-on said, I will not rule over you; the Lord shall rule over you. And the country was in quietness forty years, as long as Gid'-e-on lived.

GOLDEN TEXT.

Jer. 2, 19. It is an evil thing that thou hast forsaken the Lord thy God.

1 Sam. 14, 6. There is no restraint to the Lord to save by many or by few.

NOTES: The time of the Judges seems to have extended over a period of 450 years (Acts 13, 20). The individual judges did not rule over the entire nation, but only over certain portions. Sometimes there were two judges in different parts of the land. **Israel did evil:** The sin referred to had its first cause in the disobedience of the command to drive out all the former inhabitants. The remnants left behind soon contaminated the Israelites ensnaring them with their idolatrous habits so that Israel fell from the true God. 2. **Midianites:** Wild tribes from the east who were once crushed by Israel, but had become powerful again. **Grasshoppers for multitude:** The number and the habit of ravaging neighboring nations on the part of these Midianites is compared to these insects which at certain times moved in immense multitudes completely destroying the crops. 3. **Gideon:** The youngest son of Joash of the tribe of Manasseh; he was a God-fearing, courageous man. 4. **Vaunt:** Be boastful. God desires to show these people that thru Him alone could they gain relief from this terrible enemy. **Every man's sword against his fellow:** The confusion resulting from this peculiar method of attack and God's terrifying part in the battle caused the Midianites to slay each other.

APPLICATIONS.

1. God commanded Israel to drive out all the inhabitants of the land, but they allowed some to remain, and these became a snare to them. So some people accept only such parts of God's Word as suit them, and one error in faith soon leads to another.

2. The Israelites were influenced by the Midianites to practise idolatry. There is great danger in bad company.

3. God used the surrounding nations who were the enemies of Israel to punish his wayward people. God can make even people of the world serve Him.

4. The persecutions that Israel endured at the hand of the Midianites caused Israel to think of their sins, and to cry to God for mercy. Thus God is ever turning trials and sorrows into blessings.

5. Three hundred of Gideon's men were so eager for service that they had no time to spend in seeking personal comfort; with these the enemy would be overcome. Those who have an earnest desire to be of use in God's kingdom will very likely do something worth while.

6. The people grateful for Gideon's service, said, Rule thou over us. But Gideon said, The Lord shall rule over you. Would that all of God's people, like this noble man, would give to God the glory.

CATECHISM: God threatens to punish all that transgress these commandments. Therefore we should fear his wrath, and not act contrary to these commandments. But He promises grace and every blessing to all that keep these commandments. Therefore we should also love and trust in Him, and willingly do according to His commandments (Conclusion to the Commandments).

QUESTIONS: 1. What kind of generation arose after Joshua's death? 2. How did the children of Israel sin? 3. How did God then punish them? 4. How did He help them when they repented? 5. What were the names of the judges? 6. Into whose hand did God deliver Israel this time? 7. How did the Midianites plague Israel? 8. Who appeared to Gideon? What did the angel say? 9. What two signs did Gideon ask of God? 10. What did God say in reference to the people that were with Gideon? 11. How many turned back? How many remained? 12. How many were permitted to go along? How were the warriors chosen? 13. How did he arm the 300 men? 14. What did the warriors do? How did they cry? 15. How were the Midianites destroyed? 16. What did the people say to Gideon. What did he answer? 17. How long did the land have rest? 18. Of what evil had Israel been guilty? 19. Who were the Midianites? 20. What can you say of Gideon? 21. What sin of Israel reminds us of those who accept only a portion of God's Word? 22. Into what sin was Israel led by the example of the Midianites? 23. Of what was Israel led to think by the persecutions they endured? 24. Whose glory did Gideon desire? 25. What does God call an evil thing? 26. How can the Lord help?

Memorize: *The third article — of sanctification.*

I believe in the Holy Ghost; the holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting.

33. ELI AND SAMUEL.

1 Sam'-u-el 1-7.

1. Han'-nah's Prayer.—There was a man of Ramah whose name for El-ka'-nah: and he had two wives; the name of the one was Han'-nah, and the name of the other Pe-nin'-nah. And Pe-nin'-nah had children, but Han'-nah had no children. And this man went up yearly to worship and to sacrifice unto the Lord of hosts in Shi'-loh. And when the time was that El'-ka-nah offered, he gave to Pe-nin'-nah his wife, and to all her sons and daughters, portions; put unto Han'-nah he gave a worthy portion. And as he did so year by year, when she went up to the house of the Lord, she wept and did not eat. Then said El-ka'-nah to her, Han'-nah, why weepest thou? am not I better to thee than ten sons? But she was in bitterness of soul, and prayed unto the Lord, and she vowed a vow, and said, O Lord of hosts, if Thou wilt give unto Thine handmaid a man child, then I will give him unto the Lord all the days of his life. Now E'-li the priest sat upon a seat by a post of the temple of the Lord.

2. Sam'-uel with E'-li.—And the Lord remembered her; and she bore a son, and called his name Sam'-u-el, saying, Because I have asked him of the Lord. And when she had weaned him, she brought him unto the house of the Lord in Shi'-loh, and said to E'-li, My lord, I am the woman that stood by thee here, praying unto the Lord for this child. The Lord hath given me my petition therefore as long as he liveth he shall be lent to the Lord. And Han'-nah prayed to the Lord and said, My heart rejoiceth in the Lord. The Lord maketh poor, and maketh rich; He bringeth low, and lifteth up. And the child did minister unto the Lord before E'-li the priest.

3. E'-li's wicked Sons.—Now the sons of E'-li, Hoph'-ni and Phin'-e-has, were sons of Be'-li-al; they knew not the Lord, and made the people abhor the offering of the Lord. Now E'-li was very old, and heard all that his sons did; and he said unto them, Why do ye such things? Nay, my sons; for it is no good report that I hear. Notwithstanding they hearkened not unto the voice of their father. And the child Sam'-u-el grew on, and was in favor both with the Lord, and also with men. And there came a man of God unto E'-li, and said unto him, Thus saith the Lord, Thou honorest thy sons above Me. Them that honor Me I will honor, and they that despise Me shall be lightly esteemed. Behold, I will cut off thine arm, that there shall not be an old man in thine house. In one day both thy sons shall die.

4. The Lord Calls Sam'-u-el.—And the word of the Lord was precious in those days; there was no open vision. And Sam'-u-el was laid down to sleep in the temple of the Lord, where the ark of God was. And the Lord called Sam'-u-el: and he answered, Here am I. And he ran unto E'-li, and said, Here am I; for thou callest me. And he said, I called not; lie down again. And he went and lay down. And the Lord called yet again, Sam'-u-el. And Sam'-u-el arose and went to E'-li, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. And the Lord called Sam'-u-el again the third time. And he arose and went to E'-li, and said, Here am I; for thou didst call me. And E'-li perceived that the Lord had called the child; and he said to Sam'-u-el, Go, lie down; and it shall be, if He call thee, that thou shalt say, Speak, Lord, for Thy servant heareth. So Sam'-u-el went and lay down in his place. And the Lord came and called as at other times, Sam'-uel, Sam'-u-el. Then Sam'-u-el answered, Speak; for Thy servant heareth. And the Lord said, Behold, I will perform against E'-li all things which I have spoken concerning his house, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And Sam'-u-el feared to show E'-li the vision. Then E'-li called Sam'-u-el and said, What is the thing that the Lord hath said unto thee? God do so to thee, and more also, if thou hide any thing from me. And Sam'-u-el

told him every whit. And E'-li said, It is the Lord; let Him do what seemeth Him good.

5. The Judgment.—Now Is'-ra-el went out against the Phil'-is-tines to battle. And the two sons of E'-li were there with the ark of the covenant. And the Phil'-is-tines fought, and Is'-ra-el was smitten; for there fell of Is'-ra-el thirty thousand footmen. And the ark of God was taken; and the two sons of E'-li, Hoph'-ni and Phin'-e-has, were slain. And there ran a man out of the army, and came to Shi'-loh with his clothes rent and with earth upon his head. And E'-li sat upon a seat by the wayside watching: for his heart trembled for the ark of God. Now E'-li was ninety and eight years old; and his eyes were dim, that he could not see. And the man said unto E'-li, I am the man that fled to-day out of the army. And he said, What is there done, my son? The messenger answered, Is'-ra-el is fled before the Phil'-is-tines, and there hath been also a great slaughter; and thy two sons also, Hoph'-ni and Phin'-e-has, are dead, and the ark of God is taken. And it came to pass, when he made mention of the ark of God, that he fell from of the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man and heavy. And he had judged Is'-ra-el forty years.

6. Sam'-u-el as Judge.—And the Lord visited the Phil'-is-tines with many plagues on account of the ark of the covenant; so that they sent it back to the children of Is'-ra-el. And all the house of Is'-ra-el lamented after the Lord. And Sam'-u-el spake unto all the house of Is'-ra-el, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods from among you, and serve the Lord only: and He will deliver you out of the hand of the Phil'-is-tines. And they put away the strange gods, and served the Lord only. And Sam'-u-el gathered all Is'-ra-el together to Miz'-peh, and cried unto the Lord for Is'-ra-el; and the Lord heard him, and thundered with a great thunder upon the Phil'-is-tines, and discomfited them; and they were smitten before Is'-ra-el. Then Sam'-u-el took a stone, and set it between Miz'-peh and Shen, and called it E-ben-e'-zer, saying, Hitherto hath the Lord helped us. So the Phil'-is-tines were subdued, and they came no more into the coast

of Is'-ra-el as long as Sam'-u-el lived. And Sam'-u-el judged Is'-ra-el all the days of his life.

GOLDEN TEXT.

Proverbs 8, 17. Those that seek me early shall find Me.

Proverbs 13, 24. He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

NOTES: 1. **Ramah:** A number of places in Palestine bore this name, for the word means *a hill*. This place, called in full *Ramathaim*, was in Mount Ephraim. **Elkanah:** A member of the tribe of Levi. 2. **Samuel:** Means *Heard of God*. 3. **Sons of Belial:** Good-for-nothing wicked persons. 6. **Mizpeh:** *Watchtower*, the name of several places in Palestine. **Philistines:** Descendants of Mizraim, second son of Ham, a warlike people southwest of Palestine. **Strange gods:** The Israelites had forsaken the worship of the true God and worshipped the idols of the surrounding nations.

APPLICATIONS.

1. Hannah was a pious woman, yet she was sorely tried, being childless. The fact that one has a heavy cross in life is no indication that God's favor does not rest upon him. Whom the Lord loveth He chasteneth.

2. Hannah prays and makes vows to the Lord, and the blessing she craves is finally bestowed. Let us pray. Many have not because they ask not.

3. Samuel was promised to the Lord before his birth, and given to the Lord after His birth, and grew to be a godly man. If there were more devout fathers and mothers, there would be more God-fearing sons and daughters.

4. Hannah took her child to the priest and gave him to the Lord. Christian parents give their little ones to the Lord in holy baptism.

5. Hannah gave her son to the Lord to serve Him in a special way. All Christians are serving the Lord, whatever their occupation may be.

6. Eli was a godly man, but he had evidently indulged his sons until he had lost control of them. His rebukes were not heeded. It is a great responsibility to have children. Parents need to pray constantly that they make no mistake.

7. When Samuel heard God's voice he replied, *Speak, Lord, for Thy servant heareth*. We should ever be ready to hear and do the Lord's will.

8. After Israel repented of their sins they were able to overcome their enemies. Faith in Jesus, and penitence of heart make us all strong in the Lord's service.

9. Samuel set up a stone to help keep in mind that the Lord had helped them. Let us bless the Lord, and forget not all His benefits.

CATECHISM: We should fear and love God, that we may not despise our parents and masters, nor provoke them to anger; but give them honor, serve and obey them, and hold them in love and esteem (Explanation of Fourth Commandment).

QUESTIONS: 1. What were the names of Elkanah's two wives? 2. Where did they go every year? 3. What did Hannah vow to the Lord in the temple? 4. Who heard her prayer? 5. What did she call her son? Why? 6. Whither did she bring him? How did she praise God? 7. What kind of sons did Eli have? How did the father rebuke them? 8. Who was not satisfied with such mild rebuke? 9. What did God say to Eli? 10. How often did God call Samuel? 11. What did Samuel think? To whom did he go? 12. What advice did Eli give Samuel? 13. What did God reveal to him then? 14. What did Eli say in reply? 15. What soon after occurred? 16. What happened to Eli when he heard it? 17. Why did the Philistines send back the ark of the covenant? 18. What did Samuel do at Mizpeh? 19. How long was Samuel judge? 20. Who was Elkanah? 21. Sons of Belial? Philistines? 22. What did Hannah do before she received the blessing? 23. Under what conditions would there be more pious and God-fearing sons and daughters? 24. How do Christian parents give their children to the Lord? 25. Who may be called the Lord's servants? 26. What mistake had Eli made in raising his children? 27. For what should we ever be ready? 28. What makes one strong in the Lord's service? 29. Why did Samuel set up a stone? 30. Who shall find the Lord? 31. What is said of him who spares his rod?

Memorize: *What does the third article mean?*

I believe that I cannot of my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith: even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith; in which Christian Church He daily and richly forgives all sins to me and all believers, and will at the last day raise up me and all the dead, and will give unto me and all believers in Christ eternal life. This is most certainly true.

V. THE TIME OF THE FIRST KINGS, B. C. 1095-975.

34. KING SAUL.

I Sam'-u-el 8-15.

1. Is'-ra-el Desires a King.—And when Sam'-u-el was old, he made his sons judges over Is'-ra-el. And they walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Is'-ra-el gathered themselves together, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Sam'-u-el, and he prayed unto the Lord. And the Lord said unto Sam'-u-el, Hearken unto the voice of the people, for they have not rejected thee, but they have rejected Me, that I should not reign over them.

2. Saul Anointed.—Now there was a man of Ben'-jamin, whose name was Kish, and he had a son, whose name was Saul, a choice young man, and a goodly; from his shoulders and upward he was higher than any of the people. And the asses of Kish were lost. And he said to Saul his son, Take one of the servants with thee, and go seek the asses. And he passed through Mount E'-phra-im, but found them not. And when they came to Ra'-ma the servant said, Behold now, there is in the city a man of God, all that he saith cometh surely to pass: now let us go thither; peradventure he can show us our way that we should go. And when they were come into the city, behold Sam'-u-el came out against them. Now the Lord had told Sam'-u-el a day before Saul came, To-morrow about this time I will send thee a man, and thou shalt anoint him to be captain over My people Is'-ra-el. And when Sam'-u-el saw Saul, the Lord said unto him, Behold, this is the man. Then Saul said to Sam'-u-el, Tell me, I pray thee, where the seer's house is. And Sam'-u-el answered, I am the seer; go up before me unto the high place; for ye shall eat with me to-day. As for thine asses that were lost, set not thy mind on them; for they are found. And on whom is all the desire of Is'-

ra-el? Is it not on thee, and on all thy father's house? So Saul did eat with Sam'-u-el that day. And about the spring of the day Sam'-u-el called Saul, saying, Up, that I may send thee away. And they went out both of them abroad. Then Sam'-u-el took a vial of oil, and poured it upon Saul's head, and kissed him, and said, The Lord hath anointed thee to be captain over His inheritance. And when Saul went forth from Sam'-u-el, God gave him another heart.

3. Saul as King.—And Sam'-u-el called the people together unto the Lord to Miz'-peh, and said, Thus saith the Lord God of Is'-ra-el, Ye have this day rejected your God, who saved you out of all your adversities and your tribulations; and ye have said unto Him, Nay, but set a king over us. Now therefore present yourselves before the Lord by your tribes and by your thousands. And when Sam'-u-el had caused all the tribes of Is'-ra-el to come near, the tribe of Ben'-ja-min was taken. When he had caused the tribe of Ben'-ja-min to come near by their families, Saul the son of Kish was taken. And when they sought him, he could not be found. Therefore they inquired of the Lord. And the Lord answered, Behold, he hath hid himself among the stuff. And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward. And all the people shouted, and said, God save the king. But the children of Be'-li-al said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.

4. Saul's Heroism.—Then Na'-hash the Am'-mon-ite came up, and encamped against Ja'-besh-gil'-e-ad; and all the men of Ja'-besh said unto Na'-hash, Make a covenant with us, and we will serve thee. And Na'-hash answered, On this condition will I make a covenant with you, that I may thrust out all your right eyes. Then came messengers to Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept. And, behold, Saul came after the herd out of the field, and said, What aileth the people that they weep? And they told him the tidings of the men of Ja'-besh. And the Spirit of God came upon him, and he took a yoke of oxen, and hewed them in

pieces, and sent them throughout all the coasts of Is'-ra-el by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Sam'-u-el, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out with one consent, three hundred and thirty thousand men, and slew the Am'-mon-ites; that they which remained were scattered, so that two of them were not left together. And the people said unto Sam'-u-el, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death. And Saul said, There shall not a man be put to death this day; for to-day the Lord hath wrought salvation in Is'-ra-el.

5. Saul Smites the Am'-al-e-kites.—Sam'-u-el said unto Saul, Thus saith the Lord of hosts, I remember that which Am'-a-lek did to Is'-ra-el, when he came up from E'-gypt. Now go and smite Am'-a-lek, and utterly destroy all that they have, and spare them not. And Saul smote the Am'-al-e-kites, but spared A'-gag the king of the Am'-al-e-kites, and the best of the sheep, and of the oxen, and of the fatlings, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly. Then came the word of the Lord unto Sam'-u-el, saying, It repenteth Me that I have set up Saul to be king: for he hath turned his back from following Me, and hath not performed My commandments. And Sam'-u-el cried unto the Lord all night, and rose up early to meet Saul in the morning.

6. Obedience better than Sacrifice.—And Sam'-u-el came to Saul: and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord. And Sam'-u-el said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Am'-al-e-kites; for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed. And Sam'-u-el said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Is'-ra-el, and the Lord anointed thee king of Is'-ra-el? Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord? *Behold, to obey is*

better than sacrifice, and to hearken than the fat of rams. For rebellion is as a sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king.

7. Saul acknowledges his Sin.—And Saul said unto Sam'-u-el, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people and obeyed their voice. And as Sam'-u-el turned about to go away, Saul laid hold upon the skirt of his mantle, and it rent. And Sam'-u-el said unto him, The Lord hath rent the kingdom of Is'-ra-el from thee this day, and hath given it to a neighbor of thine, that is better than thou. Then Sam'-u-el went to Ra'-mah; and he came no more to see Saul until the day of his death. Nevertheless Sam'-u-el mourned for Saul; and the Lord repented that He had made Saul king over Is'-ra-el.

GOLDEN TEXT.

Mark 12, 33. To love God with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.

NOTES: 1. **Lucre:** Money, etc. **Ye have this day rejected your God:** The people displeased God by clamoring for a king. 2. **Seer:** A name frequently used for prophet, a person who sees the things of God. Later the name "prophet" was more used, also "man of God." 4. **Ammonites:** Descendants of Lot; wild powerful tribes, east of Jordan. **Jabesh-gilead:** A city east of Jordan in the territory of the tribe of Manasseh. 5. **It repenteth Me that I have set up Saul to be king:** Saul disobeyed God in sparing Agag and the best of the sheep and cattle whereas God had commanded that all be destroyed. **Amalekites:** Descendants of Esau, a powerful people south of Palestine, who attacked Israel on their journey through the wilderness. **The Lord hath rent the kingdom of Israel from thee this day:** David was anointed king, but Saul remained in office, and David did not become king in fact until Saul's death, 30 years later.

APPLICATIONS.

1. Samuel's sons walked not in his ways. Sometimes children who seem to have had the best of training turn out bad.

2. Samuel was a godly man, yet his heart was made sad by the conduct of his wayward sons. Even the most devout Christians have crosses to bear.

3. Saul was large in stature, and prepossessing in appearance, and many welcomed him on that account as their king. Those who judge people by their appearance often make mistakes.

4. God did not forget the sins of the Amalekites and in His own time punished these godless people. God will forget our sins if we repent of them and forsake them.

5. Saul spared Agag and the best of the sheep and cattle and offered as an excuse for sparing the latter that he meant to offer them as a sacrifice to the Lord. Even if this had been true it would not have justified the act. No matter how good the end we have in view we are not justified in doing wrong.

6. If Saul desired to make an offering unto the Lord he could have brought nothing better than obedience to His will. Obedience is better than sacrifices.

CATECHISM: Thy will be done on earth as it is in heaven (Third Petition).

QUESTIONS: 1. Whom did Samuel appoint as judges over Israel? 2. How did they commit sin? 3. What did the elders therefore demand of Samuel? 4. What did the Lord say in reply? 5. What was Saul to hunt for his father? 6. At whose house did Saul enter in? What did he want there? 7. What did the Lord say to Samuel when He saw him? 8. What did Samuel say to Saul? 9. What did Samuel do before he let Saul go? 10. Where was Saul then chosen by lot? 11. Where did they find Saul? What did the people cry? 12. What did King Nahash want to do? 13. How did Saul rescue the men of Jabesh? 14. What did the people then say? But what did Saul answer? 15. What command did God give to King Saul? 16. How did Saul here commit sin? 17. What did God then say to Samuel? 18. What did Samuel do? What did he say to Saul? 19. How did Saul want to excuse his disobedience? 20. But what did God say to him through Samuel? What was his punishment to be? 21. Where did Samuel go? 22. At what was he grieved? 23. What does the word seer mean? 24. By what sin did the people reject God? 25. Who were the Ammonites? Amalekites? 26. Why was God grieved at Saul? 27. What fact is seen in the conduct of Samuel's sons? 28. What must even devout Christians bear? 29. In what way do people often make a mistake in judging others? 30. Under what conditions will God forget our sins? 31. What are we not justified in doing even if we have a good end in view? 32. What was the best sacrifice Saul could offer to God? 33. What is more than burnt offerings and sacrifices?

Memorize: *What does the third article mean?*

In which Christian Church He daily and richly forgives all sins to me and all believers, and will at the last day raise up me and all the dead, and will give unto me and all believers in Christ eternal life. This is most certainly true (Latter part of Explanation).

35. DAVID AND GOLIATH.**1 Sam'-u-el 16-17.**

1. Sam'-u-el sent to Beth'-le-hem to Sacrifice.—And the Lord said unto Sam'-u-el, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Is'-ra-el. Fill thine horn with oil, and go, I will send thee to Jes'-se the Beth'-le-hem-ite; for I have provided Me a king among his sons. And Sam'-u-el said, How can I go? If Saul hear it, he will kill me. And the Lord said, Take a heifer with thee, and say, I am come to sacrifice to the Lord. And call Jes'-se to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint unto Me him whom I name unto thee. And Sam'-u-el did that which the Lord spake, and came to Beth'-le-hem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jes'-se and his sons, and called them to the sacrifice.

2. Da'-vid Anointed.—And when they were come he looked on E-li'-ab, and said, Surely the Lord's anointed is before Him. But the Lord said unto Sam'-u-el, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. Again, Jes'-se made seven of his sons pass before Sam'-u-el. And Sam'-u-el said unto Jes'-se, The Lord hath not chosen these. Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Sam'-u-el said unto Jes'-se, Send and fetch him: for we will not sit down till he come hither. And he sent and brought him. Now he was ruddy, and withal of a beautiful countenance. And the Lord said, Arise, anoint him: for this is he. Then Sam'-u-el took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon Da'-vid from that day forward.

3. Go-li'-ath.—Now the Phil'-is-tines gathered together their armies to battle in Ju'-dah; and the Phil'-is-tines stood

on a mountain on the one side, and Is'-ra-el stood on a mountain on the other side; and there was a valley between them. And there went out a champion out of the camp of the Phil'-is-tines, named Go-li'-ath, of Gath, whose height was six cubits and a span. And he had a helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him. And he stood and cried unto the armies of Is'-ra-el, Why are ye come out to set your battle in array? Choose you a man for you, and let him come down to me. If he kill me, then will we be your servants: but if I kill him, then shall ye be our servants. When Saul and all Is'-ra-el heard these words of the Phil'-is-tine, they were dismayed and greatly afraid.

4. Da'-vid Visits the Army.—And the three eldest sons of Jes'-se followed Saul to the battle. And Jes'-se said unto Da'-vid his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp of thy brethren, and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare. And Da'-vid rose up early in the morning, and left the sheep with a keeper, and came to the trench. For Is'-ra-el and the Phil'-is-tines had put the battle in array, army against army. And Da'-vid ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion Go-li'-ath, and spake according to the same words: and Da'-vid heard them. And all the men of Is'-ra-el, when they saw the man, fled from him, and were sore afraid. And they said, Have ye seen this man that is come up? And Da'-vid spake to the men that stood by him, What shall be done to the man that killeth this Phil'-is-tine, and taketh away the reproach from Is'-ra-el? For who is this uncircumcised Phil'-is-tine, that he should defy the armies of the living God? And the people answered him after this manner, saying, The king will enrich him, and give him his daughter.

5. Da'-vid Prepares to Fight the Phil'-is-tine.—And when the words were heard which Da'-vid spake, they re-

hearsed them before Saul: and Saul sent for him. And Da'-vid said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Phil'-is-tine. And Saul said to Da'-vid, Thou art not able to go against this Phil'-is-tine to fight with him: for thou art but a youth, and he a man of war from his youth. And Da'-vid said, The Lord that delivered me out of the paw of the lion and of the bear, He will deliver me out of the hand of this Phil'-is-tine. And Saul said unto Da'-vid, Go, and the Lord be with thee. And Saul armed Da'-vid with his armor, and he put a helmet of brass upon his head; also he armed him with a coat of mail. And Da'-vid girded his sword upon his armor, and he essayed to go; for he had not proved it. And Da'-vid said unto Saul, I cannot go with these; for I have not proved them. And he put them off; and he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had; and his sling was in his hand: and he drew near to the Phil'-is-tine.

6. The Phil'-is-tine's Boasting.—And the Phil'-is-tine came on and drew near unto Da'-vid; and the man that bore the shield went before him. And when the Phil'-is-tine saw Da'-vid, he disdained him, and said unto Da'-vid, Am I a dog, that thou comest to me with staves? And the Phil'-is-tine cursed Da'-vid by his gods and said, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said Da'-vid to the Phil'-is-tine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Is'-ra-el, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Phil'-is-tines unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Is'-ra-el, and that the Lord saveth not with sword and spear: for the battle is the Lord's, and He will give you into our hands.

7. Da'-vid's Victory.—And when the Phil'-is-tine arose, and came and drew nigh to meet Da'-vid, Da'-vid hasted, and ran toward the army to meet the Phil'-is-tine. And Da'-vid put his hand in his bag, and took thence a stone,

and slang it, and smote the Phil'-is-tine in his forehead, that the stone sunk into his forehead; and he fell upon the face of the earth. But there was no sword in the hand of Da'-vid, therefore he ran, and stood upon the Phil'-is-tine, and took his sword, and cut off his head therewith. And when the Phil'-is-tine saw their champion was dead, they fled; and the men of Is'-ra-el and of Ju'-dah pursued them and slew them. And Da'-vid took the head of the Phil'-is-tine and brought it to Je-ru'-sa-lem; but he put his armor in his tent.

GOLDEN TEXT.

Ps. 56, 11. In God have I put my trust: I will not be afraid what man can do unto me.

Luke 1, 52. He hath put down the mighty from their seats, and exalted them of low degree.

NOTES: 2. **Remaineth yet the youngest:** David had not been brought before Samuel because as youngest his position in regard to any special preference would be last and it was expected that this honor would fall on one of the older sons. 3. **Gath:** A city of the Philistines. **Champion:** A custom prevalent at that time to settle a dispute between two armies by selecting champions from each army to fight instead of the entire armies themselves contending. **5000 Shekels:** About 200 pounds troy weight. **600 Shekels of iron:** About 23 pounds. 4. **Ephah:** A measure almost equal to a bushel. 5. **But a youth:** David was about 18 years old and not at all accustomed to warfare.

APPLICATIONS.

1. Jesse presented Eliab first, for he was a man of good stature and fine outward appearance; but he was not God's choice. God prefers a devout and humble heart to a comely form and natural gifts.

2. Saul tried to prepare David to meet the giant by putting on him his own armor, but David said, The Lord will deliver me. God is the believer's refuge and strength in his battle with Satan.

3. David trusted in the Lord, yet he took his sling and five stones. We are to make good use of the means (gifts, etc.) that God has given us if we would succeed in life.

4. David seemed small and helpless compared with the giant; yet he prevailed. The giant boasted and depended upon his own strength and armor which apparently could not be overcome. David had naught but the help of God upon which to depend which to the eyes of godless ones was a poor defence. So believers and the means they use in the conflict with Satan and the world seem inadequate for the purpose, but God has promised victory.

CATECHISM: For Thine is the kingdom, and the power, and the glory, forever and ever. Amen (Conclusion to the Lord's Prayer).

QUESTIONS: 1. What did God say to Samuel? 2. What was Samuel to do in Bethlehem? 3. Whom was he to invite to the sacrifice? Why? 4. How did the elders of the people receive him? 5. What did Samuel think when he saw Eliab? 6. But what did the Lord say? 7. What did Samuel say when the seven sons had passed by? 8. What did Jesse answer? 9. What did God say when David came? 10. What did Samuel then do? 11. What mighty people fought against Israel? 12. What kind of man was in the camp of the Philistines? 13. What was the character of his armor? 14. How did he mock the army of Israel? 15. What impression did this speech make? 16. Who came at this time into the camp of Israel? 17. Who sent David? What was he to do? 18. What did David say when he had heard Goliath? 19. What did David say to Saul? 20. What did Saul answer? But in whom did David trust? 21. What did Saul say in reply? How did he arm him? 22. But what weapons did David choose? 23. What did the giant say when he saw David? 24. But how did David answer him? 25. How did the conflict now proceed? 26. How did David kill the giant? 27. What did the Philistines then do? What did Israel do? 28. What was the height of the giant? 29. What was the weight of his coat of mail? Of his spear's head? 30. What was David's age? 31. What is better in God's sight than a good stature and a good appearance? 32. What is the believer's armor? 33. What must we use well if we would succeed in life? 34. How do believers seem in comparison with their spiritual enemies?

Memorize: *What does the third article mean?*

I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith: even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith; in which Christian Church He daily and richly forgives all sins to me and all believers, and will at the last day raise up me and all the dead, and give unto me and all believers in Christ eternal life. This is most certainly true.

36. JONATHAN LOVES DAVID.

1. Sam'-u-el 18-26.

1. Jon'-a-than's Friendship.—And when Da'-vid was returned from the slaughter of the Phil'-is-tine, the soul of Jon'-a-than was knit with the soul of Da'-vid, and Jon'-a-

than loved him as his own soul, and they made a covenant with each other. And Saul took Da'-vid that day, and would let him go no more home to his father's house.

2. Saul's Enmity.—And it came to pass that the women came out of all cities of Is'-ra-el, singing and dancing, to meet King Saul; and they answered one another as they played, and said, Saul hath slain his thousands, and Da'-vid his ten thousands. And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto Da'-vid ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul eyed Da'-vid from that day and forward. And on the morrow the evil spirit came upon Saul; and Da'-vid played with his hand, as at other times. And there was a javelin in Saul's hand and Saul cast the javelin: for he said, I will smite Da'-vid even to the wall with it. And Da'-vid avoided out of his presence twice. And Saul was afraid of Da'-vid, because the Lord was with him, and was departed from Saul. Therefore Saul removed him from him, and made him his captain over a thousand. And Da'-vid behaved himself wisely in all his ways; and all Is'-ra-el and Ju'-dah loved him. And Saul gave him Mi'-chal his daughter to wife.

3. Jon'-a-than's Faithfulness.—And Saul spake to Jon'-a-than his son, and to all his servants, that they should kill Da'-vid: But Jon'-a-than delighted much in Da'-vid, and spoke good of Da'-vid unto Saul his father, and said, Let not the king sin against his servant Da'-vid; because he hath not sinned against thee, and his works have been to theeward very good. And Saul hearkened to the voice of Jon'-a-than, and swore, As the Lord liveth, he shall not be slain. And Jon'-a-than called Da'-vid and brought him to Saul. But the evil spirit was upon Saul; and Da'-vid played with his hand. And Saul sought to smite Da'-vid even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall. So Da'-vid fled, and came to Sam'-u-el to Ra'-mah, and told him all that Saul had done to him. And Saul sent messengers to take Da'-vid. And Da'-vid fled from Ra'-mah, and came and said before Jon'-a-than, What is my sin before thy father, that he seeketh my life? As the Lord liveth, there is but a step between me and

death. Deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me thyself. And Jon'-a-than said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee? And they went out both of them into the field. And Jon'-a-than said to him, On the third day thou shalt go down quickly, and shalt remain by the stone E'-zel. And I will shoot three arrows on the side thereof, as though I shot at a mark. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee. But if I say, Behold, the arrows are beyond thee; go thy way: for the Lord hath sent thee away. And as touching the matter which thou and I have spoken of, behold, the Lord be between thee and me for ever. And Da'-vid hid himself in the field.

4. Saul's Anger Against Jon'-a-than.—And it came to pass on the second day of the month, that Da'-vid's place was empty: and Saul said unto Jon'-a-than his son, Wherefore cometh not the son of Jes'-se to meat, neither yesterday, nor to-day? And Jon'-a-than answered, Da'-vid earnestly asked leave of me to go to Beth'-le-hem. Then Saul's anger was kindled against Jon'-a-than, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jes'-se to thine own confusion, and unto the confusion of thy mother? For as long as the son of Jes'-se liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. Jon'-a-than answered, Wherefore shall he be slain? What hath he done? And Saul cast a javelin at him to smite him: whereby Jon'-a-than knew that it was determined of his father to slay Da'-vid. So Jon'-a-than arose from the table, and did eat no meat that day: for he was grieved for Da'-vid, because his father had condemned him.

5. Jon'-a-than Warns Da'-vid.—And in the morning Jon'-a-than went out into the field at the time appointed, and a little lad went with him; and he said to the lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. And when the lad was come

to the place of the arrow which Jon'-a-than had shot Jon'-a-than cried after him, and said, Is not the arrow beyond thee? And he cried after the lad, Make speed, haste, stay not. And the lad gathered up the arrows, and came to his master. But the lad knew not anything: only Jon'-a-than and Da'-vid knew the matter. And Jon'-a-than gave his artillery unto his lad, and said unto him, Go carry them to the city. And as soon as the lad was gone, Da'-vid arose, and fell on his face to the ground, and bowed himself three times: and they kissed one another and wept. And Jon'-a-than said to Da'-vid, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever. And Jon'-a-than arose, and departed, and went into the city.

GOLDEN TEXT.

Proverbs 18, 24. A man that hath friends must show himself friendly.

NOTES: 2. **Saul was wroth:** As king he expected greater honor than his subject. 3. **David played with his hand:** David was a skillful musician and was called upon to soothe the troubled king with music. **The stone Ezel:** The meaning of the term "Ezel" is uncertain. Some think it means *separation* because David and Jonathan separated here. The festival occasion referred to was the new moon, regularly observed by the Israelites; it was proclaimed by the sound of a trumpet. 4. **On the second day of the month:** The occasion of the new moon, the first day of the month (this time both the first and second day) was observed as a festival day, and the chief men of the court were expected to be present. **Thou shalt not be established:** Jonathan as eldest son was in line to succession to the throne of Israel. Saul tries to arouse his envy by pointing out that his succession was endangered by David.

APPLICATIONS.

1. Jonathan, being of a noble spirit, appreciated the courage, faith and piety he discovered in David. A man usually shows what kind of a person he is by the kind of people he selects as his intimate friends.

2. Saul was afraid of David, because the Lord was with the young man. Wicked people have many groundless fears, while faith gives the child of God courage and peace.

3. Saul is made angry and unhappy on hearing the women give the praise to David that he wanted for himself. If we loved our neighbor as God wants us to love him, we would be much happier than we are.

4. Although Jonathan saw that David would be his father's successor, so far from being envious, he was ever interceding in his behalf. How beautiful his noble spirit seems in contrast with the selfish, tyrannical spirit of his father!

5. From Jonathan and David we learn what true friendship is. Amid the sordid, selfish spirit that is so common, it is refreshing to study the characters of these noble men.

CATECHISM: We should fear and love God, that we may not deceitfully belie, betray, slander, or defame our neighbor; but excuse him, speak well of him, and put the best construction on everything (Explanation of Eighth Commandment).

QUESTIONS: 1. Who formed a covenant of friendship with David? 2. How did the women sing after the battle? 3. What did Saul say to it? How did he regard David? 4. What did he hurl twice at David? 5. Over what did Saul at last set him? 6. Who was given to David in marriage? 7. How did Saul speak to his son Jonathan? 8. But what did Jonathan say? 9. What did Saul answer? How did he soon break this oath? 10. Where did David go? What did Saul then do? 11. What did David thereupon say to Jonathan? 12. What signs did they agree upon? 13. What did Jonathan learn on the following day while with his father? 14. What sign did he then give David? 15. How did the two friends take leave of each other? 16. What did Jonathan say at last? 17. Why was Jonathan a good friend of David? 18. How does a person usually show his character? 19. Why was Saul afraid of David? 20. What does faith give the child of God? 21. What would be the consequence if we loved our neighbor as ourself? 22. What circumstances make Jonathan's love for David remarkable? 23. What may we learn from a study of these two characters? 24. What is it to show oneself friendly?

Memorize: *What is the introduction of the Lord's Prayer?*
Our Father who art in heaven.

37. DAVID PERSECUTED BY SAUL.

I Samuel 21-31.

1. **Da'-vid Flees From Saul.**—Then came Da'-vid to Nob, to A-him'-e-lech the priest. And being hungry, the priest gave him the shewbread, for there was no other bread there. And Da'-vid said, Is there not here under thine hand spear or sword? And the priest said, The sword of Go-li'-ath the Phil'-is-tine, whom thou slewest, is here; if thou wilt take that, take it. And Da'-vid said, There is none like that; give it me. And Da'-vid arose and fled from Saul. And

about 400 men gathered themselves unto him; and he became a captain over them.

2. Da'-vid Spares Saul.—And it was told Saul, Behold, Da'-vid is in the wilderness of En-ge'-di. Then Saul took three thousand chosen men, and went to seek Da'-vid and his men upon the rocks of the wild goats. And there was a cave there; and Saul went in to cover his feet: and Da'-vid and his men remained in the sides of the cave. And the men of Da'-vid said unto him, Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand. Then Da'-vid arose, and cut off the skirt of Saul's robe privily. And afterward David's heart smoke him, and he said unto his men, The Lord forbid that I should stretch forth mine hand against the Lord's anointed. But Saul rose up out of the cave, and went on his way. Da'-vid also arose afterward, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself, and said, My father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe and killed thee not, know thou and see that there is neither evil nor transgression in mine hand. The Lord judge between me and thee: but mine hand shall not be upon thee. And Saul wept and said to Da'-vid, Thou art more righteous than I. The Lord reward thee good for that thou hast done unto me this day, and Saul went home.

3. Da'-vid Spares Saul Again.—Then Saul arose again having three thousand chosen men of Is'-ra-el with him, to seek Da'-vid in the wilderness of Ziph. And Da'-vid came to the place where Saul had pitched. Then Da'-vid said, Who will go down with me to Saul to the camp? And Ab'-i-shai said, I will go down with thee. So Da'-vid and Ab'-i-shai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster; and the people lay round about him. Then said Ab'-i-shai to Da'-vid, God hath delivered thine enemy into thine hand this day: now therefore let me smite him with the spear even to the earth. And Da'-vid said to Ab'-i-shai, Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless? But take thou now

the spear and the cruse of water, and let us go. So Da'-vid took the spear and the cruse of water, and they got them away, and no man saw it, nor knew it: because a deep sleep from the Lord was fallen upon them. Then Da'-vid went and stood on the top of a hill afar off, and cried, Answerest thou not, Ab'-ner? Wherefore hast thou not kept thy lord the king? And now see where the king's spear is, and the cruse of water that was at his bolster. And Saul knew Da'-vid's voice, and said, I have sinned: return, my son Da'-vid; for I will no more do thee harm, because my soul was precious in thine eyes this day. And Da'-vid answered, Behold the king's spear! and let one of the young men come over and fetch it. The Lord render to every man his righteousness and his faithfulness, and let Him deliver me out of all tribulation. Then Saul said to Da'-vid, Blessed be thou, my son, Da'-vid; thou shalt both do great things, and also shalt still prevail. So Da'-vid went on his way, and Saul returned to his place.

4. Saul's Death.—And it came to pass that the Phil'-is-tines gathered their armies together to fight with Is'-ra-el. And when Saul saw the host of the Phil'-is-tines, he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him not. Now the Phil'-is-tines fought against Is'-ra-el: and the men of Is'-ra-el fled from before the Phil'-is-tines, and fell down slain in Mount Gil-bo'-a. And the Phil'-is-tines slew Saul's three sons. And the battle went sore against Saul, and the archers hit him; and he was sore wounded. Then said Saul unto his armor-bearer, Draw thy sword, and thrust me through therewith; lest the Phil'-is-tines come and thrust me through, and abuse me. But the armor-bearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it. And when his armor-bearer saw that Saul was dead, he fell likewise upon his sword and died with him. And Da'-vid lamented over Saul and Jon'-a-than, saying, Ye daughters of Is'-ra-el weep over Saul. How are the mighty fallen in the midst of the battle! O Jon'-a-than, thou wast slain in thine high places. I am distressed for thee, my brother Jon'-a-than: very pleasant hast thou been unto me; thy love to me was wonderful.

GOLDEN TEXT.

Matt. 5, 44-45. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven.

NOTES: 1. **Nob.** The place where the Tabernacle now was, a few miles northeast of Jerusalem. **Shewbread:** This was the bread, twelve loaves, kept in the Holy Place, renewed every Sabbath, and the stale loaves given only to the priests to be eaten. (Comp. Matt. 12, 34). **Engedi:** A wild, rocky region in the wilderness of Judah. 3. **Wilderness of Ziph:** A wild region about four miles southeast of Hebron. **Abishai:** A prominent man among David's followers. **Abner:** Saul's chief captain. 4. **Mount of Gilboa:** A range of hills about ten miles long, northeast of the plain of Jezreel.

APPLICATIONS.

1. Although Saul was bent upon killing him, David would not harm the king when he had the opportunity. God says, "Love your enemies?" also "And as ye would that men should do to you, do ye also to them likewise."

2. David's heart smote him after he had cut off a piece of Saul's robe, for he feared that he was not showing the proper spirit toward the one who was his ruler. It were well for all of us if we would keep our conscience sensitive, so that it would give us no rest when we do wrong.

3. Saul admits that David is more righteous than he, confesses his sins again and again, and makes splendid promises, but continues in his evil ways. Our sins are all the more grievous if we commit them knowingly, and after having solemnly vowed to forsake them.

4. After seeing David's forgiving spirit Saul declares that the young man will surely do great things, and will finally prevail. Thus God compels the wicked to recognize the superiority of the righteous over those who do not fear God.

5. Saul set himself against God, and finally foolishly tried to get away from his troubles by taking his life. Hopelessness and despair await those who turn away from God.

CATECHISM: Forgive us our trespasses as we forgive those who trespass against us. (Fifth Petition.)

QUESTIONS: 1. Where did David flee to? 2. What help did he find here? 3. Who were with David? 4. Where did Saul then seek David? 5. How did Saul here come into the power of David? 6. What did the men want to persuade David to do? 7. But what did David not want to do? Why not? 8. But what did he do? What did he call to Saul? 9. What did Saul then do? What did he say? 10. Where did Saul soon after seek David?

11. How did Saul this time come into David's power? 12. What did Abishai want to do? 13. But what did David say? 14. What did he say in the morning to Abner and Saul? 15. Who was to judge between him and Saul? 16. With what words did Saul take his leave? 17. What war broke out? 18. Where was the battle fought? 19. What was the result of the battle? 20. What was David's lamentation? 21. Where was Nob located? Engedi? Wilderness of Ziph? Mount Gilboa? 22. What can you say of shewbread? 23. Who was Abishai? Abner? 24. What words of Jesus did David comply with in dealing with Saul? 25. How did David show that he had a tender conscience? 26. What kind of a conscience should we covet? 27. What circumstances will make our sins more grievous? 28. What does God often compel the wicked to recognize? 29. What awaits those who turn from God? 30. How are we to treat our enemies?

Memorize: *What does the introduction mean?*

God would by these words tenderly invite us to believe that He is our true Father, and that we are His true children, so that we may with all boldness and confidence entreat Him, as dear children entreat their dear father.

38. DAVID'S SIN AND REPENTANCE.

2 Sam'u-el; 1 Chron'-i-cles.

1. Da'-vid Made King.—And Da'vid went up to He'-bron. And the men of Ju'-dah came, and there they anointed Da'-vid king over the house of Ju'-dah. But Ab'-ner, the captain of Saul's host, took Ish-bosh'-eth the son of Saul, and made him king over Is'-ra-el. Now there was war between the house of Saul and the house of Da'-vid seven years and six months. And when Ab'-ner and Ish-bosh'-eth had died, then came all the tribes of Is'-ra-el to Da'-vid unto He'-bron, and anointed Da'-vid king over Is'-ra-el.

2. Da'-vid Takes Je-ru'-salem and Sets Up the Tabernacle.—And the king and his men went to Je-ru'-salem against the Jeb'-u-sites, and took the strong-hold of Zion, and dwelt in the fort, and called it the City of Da'-vid. And the Lord preserved Da'-vid whithersoever he went. And Da'-vid gathered together all the chosen men of Is'-ra-el, thirty thousand, and went with all the people to bring up the Ark of God from Kir'-jath-je'-a-rim. And they brought up the Ark of the Lord with shouting, and with the sound of the

trumpet, and set it in his place, in the midst of the tabernacle that Da'-vid had pitched for it: and David offered burnt offerings and peace offerings before the Lord.

3. Da'-vid's Sin.—And the children of Am'-mon came out and put the battle in array against Is'-ra-el. And Da'-vid sent Jo'-ab and all Is'-ra-el to destroy the children of Am'-mon and to besiege Rab'-bah. But Da'-vid tarried still at Je-ru'-salem. And it came to pass in an eveningtide, that Da'-vid walked upon the roof of the king's house; and he saw a woman who was very beautiful to look upon. And Da'-vid sent and inquired after the woman. And one said, Is not this Bath'-she-ba, the wife of U-ri'-ah the Hit'-tite? And Da'-vid sent messengers, and took her. And Da'-vid wrote a letter to Jo'-ab, saying, Set ye U-ri'-ah in the forefront of the hottest battle, and retire ye from him, that he may be smitten and die. And Jo'-ab assigned U-ri'-ah unto a place where he knew that valiant men were: And the men of the city went out and fought with Jo'-ab: and there fell some of the people; and U-ri'-ah the Hit'-tite died also. Then Jo'-ab sent and told Da'-vid all the things concerning the war. And the wife of U-ri'-ah mourned for her husband. And when the mourning was past, Da'-vid sent and fetched her to his house, and she became his wife, and bare him a son.

4. Da'-vid Reproved by Na'-than.—But the thing that Da'-vid had done displeased the Lord. And the Lord sent Na'-than unto Da'-vid. And he came unto him and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him and his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveler unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb and dressed it. And Da'-vid's anger was greatly kindled against the man; and he said to Na'-than, As the Lord liveth, the man that hath done this thing shall surely die; and he shall restore the

lamb fourfold. Then Na'-than said to Da'-vid, Thou art the man. Thus saith the Lord, U-ri'-ah's wife hast thou taken to be thy wife, and hast slain him with the sword of the children of Am'-mon. Now therefore the sword shall never depart from thine house. Behold, I will raise up evil against thee out of thine own house. Thou didst it secretly: but I will do this thing before all Is'-ra-el, and before the sun.

5. Da'-vid's Repentance.—And Da'-vid said unto Na'-than, I have sinned against the Lord. And Na'-than said unto Da'-vid, The Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die. And Na'-than departed unto his house. And the Lord struck the child, and it was very sick, and died. And Bath'-she-ba bare another son, and he called his name Sol'-o-mon: and the Lord loved him. And Da'-vid placed him under the hand of Na'-than, the prophet.

6. Ab'-sa-lom's Treachery.—In all Is'-ra-el there was none to be so much praised for his beauty as Ab'-sa-lom, the son of Da'-vid: from the sole of his foot even to the crown of his head there was no blemish in him. And when he polled his head, the hair of his head weight two hundred shekels. And Ab'-sa-lom prepared him chariots and horses, and fifty men to run before him. And Ab'-sa-lom rose up early, and stood beside the way of the gate: and when any man that had a controversy came to the king for judgment, then Ab'-sa-lom called unto him, and said unto him, See, thy matters are good and right; but there is no man deputed by the king to hear thee. Oh that I were made judge in the land, that every man might come unto me, and I would do him justice! And when any man came nigh to him to do him obeisance, he put forth his hand, and took him and kissed him. And on this manner did Ab'-sa-lom to all Is'-ra-el: so Ab'-sa-lom stole the hearts of the men of Is'-ra-el. And Ab'-sa-lom said unto the king, Let me go and pay my vow, which I have vowed unto the Lord in Hebron. And the king said, Go in peace. So he arose and went to He'-bron. But Ab'-sa-lom sent spies throughout all the tribes of Is'-ra-el, saying, As soon as ye hear the sound of the trumpet, then ye shall say,

Ab'-sa-lom reigneth in He'-bron. And the conspiracy was strong; for the people increased continually with Ab'-sa-lom.

7. Da'-vid Flees.—And there came a messenger to Da'-vid saying, The hearts of the men of Is'-ra-el are after Ab'-sa-lom. And Da'-vid said unto all his servants, Arise, and let us flee; for we shall not else escape from Ab'-sa-lom: make speed to depart, let he overtake us suddenly, and smite the city with the edge of the sword. And the king went forth, and all his household after him. And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kid'-ron, and went up Mount Ol'-i-vet, and wept as he went up, and had his head covered, and he went barefoot. And, behold, Shim'-e-i of the house of Saul came forth, and cursed still as he came; and he cast stones at Da'-vid, and said, Come out, come out, thou bloody man, and thou man of Be'-li-al. Then Ab'-i-shai said, Let me go over and take off his head. And the king said, Let him curse, because the Lord hath said unto him, Curse Da'-vid. It may be that the Lord will requite me good for his cursing this day. And Ab'-sa-lom and all the men of Is'-ra-el came to Je'-ru-sa-lem.

8. Ab'-sa-lom Slain.—And Da'-vid numbered the people that were with him, and set captains over them. And the king commanded them, saying, Deal kindly for my sake with the young man, even with Ab'-sa-lom. And all the people heard when the king gave all the captains charges concerning Ab'-sa-lom. And the battle was in the wood of Eph'-ra-im, where the people of Is'-ra-el were slain before the servants of Da'-vid, and there was a great slaughter that day of twenty thousand men. And Ab'-sa-lom met the servants of Da'-vid. And he rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. And Jo'-ab took three darts in his hand, and thrust them through the heart of Ab'-sa-lom. And ten young men that bore Jo'-ab's armor compassed about and smote Ab'-sa-lom, and slew him. And Jo'-ab blew the trumpet, and the people returned from pursuing after Is'-rael: for Jo'-ab held back the people. And they took Ab'-sa-lom, and cast him into a great pit in the

wood, and laid a very great heap of stones upon him: and all Is'-ra-el fled every one to his tent. And Da'-vid sat between the two gates. And when it was told Da'-vid that Ab-sa-lom was dead he was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Ab'-sa-lom, my son, my son Ab'-salom! would God I had died for thee, O Ab'-sa-lom, my son, my son! And the men of Ju'-dah sent this word unto the king, Return thou, and all thy servants. So the king returned.

9. Da'-vid Wants to Build the Temple.—Now it came to pass, as Da'-vid sat in his house, that Da'-vid said to Na'-than the prophet, Lo, I dwell in a house of cedars, but the ark of the covenant of the Lord remaineth under curtains. Then Na'-than said unto Da'-vid, Do all that is in thine heart; for God is with thee. And it came to pass the same night, that the word of God came to Na'-than, saying, Go and tell Da'-vid my servant, Thus saith the Lord, Thou shalt not build me a house to dwell in. And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me a house, and I will establish his throne for ever.

10. Da'-vid's Death.—So Da'-vid slept with his fathers, and was buried in the city of Da'-vid. And the days that Da'-vid reigned over Is'-rael were forty years; seven years and six months reigned he in He'-bron, and thirty and three years reigned he in Je-ru'-sa-lem.

GOLDEN TEXT.

I Cor. 10, 12. Let him that thinketh he standeth take heed lest he fall.

Prov. 29, 26. He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.

NOTES: 2. **Jebusites:** Descendants of Ham by Canaan; a hardy mountain tribe who held Jerusalem up to David's time. **Stronghold of Zion:** One of the three hills upon which Jerusalem was built, but not the temple hill, which was Mount Moriah. **Ker-jath-jearim:** A city on the northern border of Judah. The ark had been returned here by the Philistines in Eli's time, and had remained here about 75 years. 3. **Joab:** Leader of David's army.

Uriah the Hittite: A Canaanite by birth who had become an Israelite: one of David's followers. 6. **Polled his head:** Cut his hair. **Two hundred shekels:** The shekel referred to is the "shekel after the king's weight"; the exact value of which we do not know to any certainty. **Brook Kidron:** A brook having its source near Jerusalem, flowing northeast through the vale of Kidron, between the city and Mount of Olives, and emptying into the Dead Sea. After David's repentance for his sin with Bathsheba he wrote Psalm 51. He also wrote some 70 of the Psalms. David conquered many nations and extended the kingdom east to the Euphrates. He attained the age of 70 years. 9. **Thou shalt not build me a house to dwell in:** His reign had been full of trouble and fighting. God reserved this building for his successor, a man of peace.

APPLICATIONS.

1. David and his people brought back the ark with rejoicing, glad to have the public worship restored. Such joy we should find in our church home and the privilege it offers us.

2. David was not with his army, as he should have been, and met with a great temptation. The place to which duty calls is the safest place for us.

3. David was a good man and yet he yielded to temptation. God says, Let him that thinketh he standeth take heed lest he fall. All are in danger of falling into sin.

4. David could see the sinfulness of what he had done when Nathan in his parable speaks of this sin as committed by another. It is easier for us to see our neighbor's fault than to see our own.

5. David brought much trouble and sorrow upon himself by his sins. God's punishment for sin comes already in our life.

6. The prophet Nathan was sent to show David his sin and to declare his forgiveness as soon as he repented. So God sends us the law to show us our sins and the Gospel to comfort us when we repent.

7. By his great sin David gave occasion to the enemy to blaspheme. When professed Christians do wrong their example exerts a bad influence on weak believers and the world.

8. David repented and was forgiven, yet this child that was born to Bathsheba died. The fruit of sin is often bitter even to those who are penitent.

9. David would not permit Abishai to kill Shimei who was cursing him, for he did not wish to resist any chastening of the Lord. The penitent believer is humble, and submits to God's will.

10. Absalom came to an untimely and disgraceful end. His pride became the root of his downfall. The wicked do not live out half their days, but it is well with those who honor their parents.

CATECHISM: We should fear and love God, that we may not despise preaching and His word; but hold it sacred and gladly hear and learn it. (Explanation of Third Commandment).

QUESTIONS: 1. Over what tribe was David made king? 2. Who was made king over the other tribes? 3. How long was there war between them? 4. What city did David now take? 5. What did he do with the ark? 6. Against what people did Israel have to wage war? 7. Who besieged Rabbah? Where did David remain? 8. Whom did David see from the roof of his house? 9. Whither did he have the woman brought? 10. What did he then write to Joab? 11. What occurred thereupon? 12. Whom did God send to David when he had committed the great sin? 13. What parable did Nathan relate to him? 14. What did David say then? 15. What did Nathan answer him? 16. What did David thereupon say? What did Nathan now say? 17. What happened to the child? 18. What son was born to him afterwards? 19. What is said of this son? 20. What kind of form had Absalom? 21. What kind of heart did he have? 22. How did he speak to the people? What did he thus steal from his father? 23. What did he one day say to the king? 24. Against whom did he rebel at Hebron. 25. What did David say when he heard of it? 26. Where did the king go? Who went with him? 27. What did the king and all the people do? 28. Who cursed David on the way? 29. Whither did Absalom come? Whither did David go? 30. What orders did David give to his captains? 31. Where did the battle occur? What was the issue of it? 32. How did Absalom fare? Who thrust a dart through his heart? 33. What lament did David utter on hearing the news? 34. Who called to Jerusalem again? 35. What house did David want to build? 36. What did the Lord say about it? 37. How long did David reign? 38. Who were the Jebusites? 39. What was the stronghold of Zion? Brook Kidron? 40. Where was Kirjath-jearim located? 41. What can you say of Uriah? Of David? 42. What can we learn from the rejoicing at the return of the ark? 43. Which is the safest place for everyone? 44. What warning do we find in David's fall? 45. Whose sins are hardest to see? 46. When already are sins punished? 47. What serves the same purpose to us that Nathan served David? 48. Who are endangered when a Christian does wrong? 49. To whom also is the fruit of sin often bitter? 50. What must be said of the wicked? 41. Who should take heed? 52. Who is a wicked son?

Memorize: *What is the first petition?*

Hallowed be Thy name.

39. KING SOLOMON.

1 Kings 2-8.

1. Sol'-o-mon's Choice.—Then sat Sol'-o-mon on the throne of Da'-vid his father; and his kingdom was established greatly. And Sol'-o-mon loved the Lord, walking in the statutes of Da'-vid his father. And the king went to Gib'-e-on to sacrifice there. And the Lord appeared to Sol'-o-mon in a dream by night, and said, Ask what I shall give thee. And Sol'-o-mon said, O Lord my God, Thou hast made Thy servant king instead of Da'-vid my father; and I am but a little child: I know not how to go out or come in. Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad. And the speech pleased the Lord, and God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself; but has asked for thyself understanding to discern judgment; behold, I have done according to thy word; lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor. And if thou wilt walk in My ways, as thy father Da'-vid did walk, then I will lengthen thy days.

2. Sol'-o-mon's Judgment.—Then came there two women unto the king. And the one woman said, O my Lord, I and this woman dwell in one house. And this woman's child died in the night; because she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead; but when I considered it in the morning, behold, it was not my son. And the other woman said, Nay; but the living is my son, and the dead is thy son. And the king said, Bring me a sword. And they brought a sword, and the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child was to the king, for her bowels yearned upon her son, O my lord, give her the living child,

and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it. Then the king answered and said, Give her [who would not have it slain] the living child: she is the mother thereof. And all Is'-ra-el heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him to do judgment.

3. Sol'-o-mon's Greatness.—And Sol'-o-mon reigned over all kingdoms from the river unto the border of E'-gypt; they brought presents, and served Sol'-o-mon all the days of his life. And Sol'-o-mon's provision for one day was thirty measures of fine flour, and three score measures of meal, ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, besides harts, and roebucks, and fallow deer, and fatted fowl. And he had peace on all sides round about him. And Ju'-dah and Is'-ra-el dwelt safely, every man under his vine and under his fig tree, all the days of Sol'-o-mon. And Sol'-o-mon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. And God gave Sol'-o-mon wisdom and understanding exceeding much. For he was wiser than all men: and his fame was in all nations round about. And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar that is in Leb'-a-non even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Sol'-o-mon.

GOLDEN TEXT.

James 1, 5. If any of you lack wisdom, let him ask of God.

Matt. 12, 42. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

NOTES: 1. **Solomon** means peaceful: there were few wars in Solomon's reign, and now was the most prosperous time in the history of Israel. **Gibeon:** A city about six miles north of Jerusalem. The Tabernacle was here, and the altar of burnt offering. 2. **Sol-**

omon's judgment: That Solomon had wisdom and understanding to judge is seen in the case cited in this lesson. While at first the king considered almost all cases requiring settlement, later he established judicial courts in all the cities. 3. **The river:** The Euphrates river is referred to. **Proverbs:** Short, pithy, practical sayings. Of Solomon's writings we have in the Bible Proverbs, excepting the last two chapters, **Ecclesiastes**, the **Song of Solomon**, and probably several of the Psalms.

APPLICATIONS.

1. God said to Solomon, Ask what I shall give thee. In a certain sense God gives everyone the same test. That on which your heart is centered, be it wisdom, money, honor or pleasure, is the blessing you are asking of God.

2. Solomon prayed for an understanding heart, not for long life and riches, and it pleased God. In the Lord's prayer we are taught to prefer spiritual blessings to temporal.

3. Solomon prayed for wisdom and God gave him what he craved, and riches and honor in addition. He promises that if we seek first the kingdom of God and His righteousness "all these things" shall be added unto us.

4. The cruelty and wickedness of the natural heart is seen in the woman who preferred to have the child killed, rather than see her neighbor enjoying a blessing of which she had been deprived.

CATECHISM: Thy kingdom come (Second Petition).

QUESTIONS: 1. How did king Solomon walk? 2. What occurred at Gibeon? 3. What did Solomon ask of the Lord? 4. What did the Lord thereupon give him? 5. What did He promise him also? 6. Why did two women come to the king? 7. What did Solomon do to find out who was the mother of the living child? 8. What did the true mother say? 9. What judgment did the king now express? 10. What did the people see from this? 11. What did the king use daily as food? 12. What did Israel enjoy under his reign? 13. What did God give the king? 14. How many proverbs did he speak? How many psalms? 15. What does the name Solomon mean? 16. What can you say of Gibeon? 17. What reveals to God what we wish Him to give us? 18. To what kind of blessings should we give the preference as taught in the Lord's prayer? 19. What is promised to those who seek first the kingdom of God? 20. What did the wicked woman in the case that Solomon tried prefer? 21. Who came to hear the wisdom of Solomon?

Memorize: *What does the first petition mean?*

God's name is indeed holy in itself; but we pray in this petition that it may be holy among us also.

40. SOLOMON BUILDS THE TEMPLE.

1 Kings 5-11.

1. Sol'-o-mon and Hi'-ram.—And Sol'-o-mon sent to Hi'-ram king of Tyre, saying, Thou knowest that Da'-vid my father could not build a house unto the name of the Lord his God, for the wars which were about him on every side. But now the Lord my God hath given me rest on every side. And behold, I purpose to build a house unto the name of the Lord my God, as the Lord spake unto Da'-vid my father. Now therefore command thou that they hew me cedar trees out of Leb'-an-on. And when Hi'-ram heard the words of Sol'-o-mon, he rejoiced greatly, and said, Blessed be the Lord that hath given unto Da'-vid a wise son over this great people. And he sent to Sol'-o-mon, saying, I will do all thy desire concerning timber of cedar and timber of fir. And Sol'-o-mon's builders and Hi'-ram's builders did hew them: so they prepared timber and stones to build the house. In the fourth year was the foundation of the house of the Lord laid. And in the eleventh year was the house finished. So he was seven years in building it.

2. Form of the Temple.—And the house which King Sol'-o-mon built for the Lord was three score cubits in length, and twenty cubits in breadth. And he covered the house with beams and boards of cedar. And he built the walls of the house within with boards of cedar, and covered the floor with planks of fir. And he built on the sides of the house the oracle, the Most Holy Place, twenty cubits in length, and twenty cubits in breadth, and twenty cubits in height: and he overlaid it with pure gold. And within the oracle he made two cherubim, and overlaid them with gold. And they stretched forth the wings of the cherubim, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. He also made a vail, and wrought cherubim thereon. And the house of the temple before the Most Holy Place was forty cubits long. And Sol'-o-mon overlaid the house within with pure

gold. And he carved all the walls of the house round about with carved figures of cherubim and palm trees and open flowers. The the floor of the house he overlaid with gold, within and without. He made also the golden altar and the table of gold, whereupon the shewbread was; five candlesticks on the right side, and five on the left, before the oracle, of pure gold; and the bowls, and the snuffers, and the basins, and the spoons, and the censers of pure gold. Furthermore he made the court of the priests and an altar of brass twenty cubits in length, and twenty cubits in breadth, and ten cubits in height. And he made a molten sea, ten cubits in breadth; and it stood upon twelve oxen, three looking toward the north, and three toward the west, and three toward the south, and three toward the east. So was ended all the work that King Sol'-o-mon made for the house of the Lord.

3. Dedication of the Temple.—And all the men of Is'-ra-el assembled themselves unto King Sol'-o-mon at the feast. And all the elders of Is'-ra-el came, and the priests took up the ark, and they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle. And King Sol'-o-mon and all the congregation of Is'-ra-el went with him before the ark. And the priests brought in the ark of the covenant of the Lord into the Most Holy Place, even under the wings of the cherubim. And when the priests were come out of the holy place, then the glory of the Lord filled the house of God. And the king blessed all the congregation of Is'-ra-el, and stood before the altar, and spread forth his hands toward heaven and prayed. And when Sol'-o-mon had made an end of praying all this prayer and supplication, he arose from before the altar, and blessed all the congregation of Is'-ra-el with a loud voice, saying, Blessed be the Lord: there hath not failed one word of all His good promise, which He promised by the hand of Mo'-ses His servant. The Lord our God be with us, as He was with our fathers.

4. Sol'-o-mon Offers a Great Sacrifice.—And Sol'-o-mon offered a sacrifice of peace offerings, two and twenty thousand oxen, and a hundred and twenty thousand sheep. And at that time he held a feast, and all Is'-ra-el with him, a great congregation, and on the eighth day he sent the peo-

ple away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David His servant and for Is'-ra-el His people.

5. The Lord Again Appears to Sol'-o-mon.—And when Sol'-o-mon had finished the building of the house of the Lord, the Lord appeared to Sol'-o-mon the second time, and said unto him, I have heard thy prayer and thy supplication: I have hallowed this house. If thou wilt walk before Me, as Da'-vid thy father walked, in integrity of heart, and in uprightness; then I will establish the throne of thy kingdom upon Is'-ra-el for ever. But if ye shall at all turn from following Me, then will I cut off Is'-ra-el out of the land which I have given them, and this house will I cast out of My sight, and every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land and to this house? And they shall answer, Because they forsook the Lord their God.

6. The Queen of She'-ba.—And when the queen of She'-ba heard of the fame of Sol'-o-mon, she came to Je-ru'-sa-lem with a very great train, with camels that bare spices, and very much gold, and precious stones. And when she had seen all Sol'-o-mon's wisdom, and the house that he had built, there was no more spirit in her, and she said, It was a true report that I heard in my own land of the acts of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it; and, behold, the half was not told me. Happy are thy men, that stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God that hath set thee on the throne of Is'-ra-el: because the Lord loved Is'-ra-el forever. And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones. And King Sol'-o-mon gave her all her desire. So she turned and went to her own country.

7. Sol'-o-mon's Sin.—But King Sol'-o-mon loved many strange women, of the nations concerning which the Lord said unto the children of Is'-ra-el, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods. And when he was

old his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. And the Lord was angry with Sol'-o-mon, and He said unto him, Forasmuch as this is done of thee, and thou hast not kept My covenant and My statutes, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding, in thy days I will not do it for David thy father's sake. Howbeit I will not rend away all the kingdom, but give one tribe to thy son for Da'-vid's sake, and for Je-ru'-sa-lem's sake which I have chosen.

8. Sol'-o-mon's End.—And A-hi'-jah the prophet came to Jer-o-bo'-am, a mighty man of valor, and caught the new garment that was on him, and rent it in twelve pieces, and said, Take thee ten pieces: for thus saith the Lord, Behold, I will rend the kingdom out of the hand of Sol'-o-mon, and will give ten tribes to thee. If now thou wilt do that which is right in My sight, I will be with thee, and build thee a sure house. And the time that Sol'-o-mon reigned in Je-ru'-sa-lem over all Is'-ra-el was forty years. And Sol'-o-mon slept with his fathers, and was buried in the city of David, and Re-ho-bo'-am his son reigned in his stead.

GOLDEN TEXT.

Psalms 26, 8. Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth.

NOTES: 1. **Tyre:** A city in Phoenicia north of Palestine. **Lebanon:** A range of mountains north of Palestine noted for its cedar forests. **The temple:** It was built on Mount Moriah, in the eastern part of the city, overlooking the valley of Kidron. The temple was modeled after the tabernacle built by Moses. In its construction Solomon employed 180,000 men with 3,300 overseers. The timber was sent by rafts to Joppa and thence brought overland to Jerusalem. Solomon's pay to Hiram was 20,000 measures of wheat and 20 measures of pure oil per year; later he also gave him 20 cities. To Hiram's workmen he gave 20,000 measures each of wheat and barley, and 20,000 baths each of wine and oil. It required seven years to build the temple. 3. **Sheba:** A country, at the time wealthy, supposed to have been somewhere in Arabia or as claimed by some to have been located in Ethiopia. **No more spirit in her:** Greatly amazed. **Solomon loved many strange women:** He had 700 wives, most of them heathen women, who turned his

heart away from the Lord. Notwithstanding his greatness Solomon's death was not much lamented, on account of his evil conduct in the latter part of his reign. At his death the kingdom was divided, the ten tribes choosing Jeroboam as king, and the remaining two the son of Solomon.

APPLICATIONS.

1. Solomon's zeal in building a temple to the glory of God should impress us. We should be zealous in the work of establishing the Christian Church, God's spiritual temple.

2. The temple was solemnly dedicated to God, Solomon knelt before the altar while offering the dedicatory prayer; the Jews always treated the temple as a holy place. Our churches are also dedicated to God: let us also look upon them as holy places.

3. The Lord appeared to Solomon after the dedication of the temple and spoke words of comfort and cheer to him. The Lord is looking upon your work and mine also, and is either pleased or displeased with it.

4. Solomon's wives turned him from following the Lord, and the Lord was angry with him. One's companions, especially his life-companions, exert a great influence upon him.

5. Solomon's sin was more grievous than that of his father. David repented of his evil-doing, but Solomon continued to live in his sin. He that confesseth and forsaketh his sins shall have mercy.

CATECHISM: We should fear, love and trust in God above all things (Explanation of First Commandment).

QUESTIONS: 1. What building did Solomon erect? 2. Who helped him to do it? How did Hiram help him? 3. When was the building begun? When completed? 4. How large was the temple? 5. What did Solomon build before the temple? 6. Into how many parts was the temple divided? 7. How large was the most Holy Place? What was in it? 8. How large was the Sanctuary? What stood in it? 9. With what was the whole house overlaid inside? 10. Of what were the utensils made? 11. What was erected around the building? 12. What was in the court of the priests? 13. What praises did the king utter on the day of dedication? 14. Whither did the priests carry the ark of the covenant? 15. What filled the house? 16. What did Solomon then do? What did he do after his prayer? 17. With what offering did the dedication close? 18. Who appeared to Solomon the second time? 19. Who came from Arabia? Why? 20. What did she say to Solomon? What did she give him? 21. What did Solomon give her? 22. Who seduced king Solomon into idolatry? 23. What did God say to him then? 24. Who was to become king over the ten tribes? 25. How long did Solomon reign? 26. Who became king after him? 27. What can you say of Tyre? Lebanon? The site, form and construction of the temple? Sheba? 28. How many wives had Solomon? 29.

Why did not the people lament over his death very much? 30. In what should we be zealous? 31. How did the Jews look upon the temple? Why? 32. How should we look upon our churches? 33. What may we learn from the fact that God appeared to Solomon after the dedication? 34. To what did Solomon's wives lead him? 35. What warning do we see in this? 37. In what respect were Solomon's sins more grievous than those of David?

Memorize: *How is the first petition done?*

When the word of God is taught in its truth and purity, and we as the children of God also lead a holy life according to it. This grant us dear Father in heaven. But he that teaches and lives otherwise than God's word teaches profanes the name of God among us. From this preserve us, Heavenly Father.

VI. DIVISION OF THE KINGDOM AND BABYLONISH CAPTIVITY, B. C. 975-536.

41. THE PROPHET ELIJAH.

I Kings 16-19.

1. A'-hab the Wicked King.—A'-hab the king of Is'-ra-el took to wife Jez'-e-bel the daughter of the king of the Zi-do'-ni-ans, and went and served Ba'-al, and worshiped him in Sa-ma'-ri-a, and did more to provoke the Lord God of Is'-ra-el to anger than all the kings of Is'-ra-el that were before him. And E-li'-jah the Tish'-bite said unto A'-hab, As the Lord liveth, there shall not be dew or rain these years, but according to my word.

2. E-li'-jah at Che'-rith.—And the word of the Lord came unto him, saying, Get thee hence, and hide thyself by the brook Che'-rith. I have commanded the ravens to feed thee there. So E-li'-jah did according to the word of the Lord. And the ravens brought him bread and flesh in the morning and in the evening; and he drank of the brook. And after a while the brook dried up, because there had been no rain in the land. And the word of the Lord came unto him, saying, Arise, get thee to Zar'-e-phath, and dwell there: behold, I have commanded a widow there to sustain thee.

3. E-li'-jah and the Widow of Zar'-e-phath.—So E-li'-jah went to Zar'-e-phath; and, behold, the widow was there gathering sticks: and he called to her, and said, Bring me a little water, that I may drink. And as she was going to fetch it, he called to her, Bring me also a morsel of bread. And she said, As the Lord liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat, and die. And E-li'-jah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and

after make for thee and for thy son. For thus saith the Lord, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. She went and did according to the saying of E-li'-jah: and she, and he, and her house did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord.

4. The Widow's Son Restored.—And it came to pass after these things, that the son of the woman fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto E-li'-jah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, let this child's soul come into him again. And the Lord heard the voice of E-li'-jah; and the soul of the child came into him again, and he revived. And E-li'-jah took the child unto his mother, and said, See, thy son liveth. And the woman said to E-li'-jah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.

5. E-li'-jah Calls the People to Mount Car'-mel.—And the word of the Lord came to E-li'-jah in the third year, saying, Go, show thyself unto A'-hab; and I will send rain upon the earth. And E-li'-jah went. And there was a sore famine in Sa-ma'-ria. And when A'-hab saw E-li'-jah, he said unto him, Art thou he that troubleth Is'-ra-el? And he answered, I have not troubled Is'-ra-el; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Ba'-a-lim. Now therefore send, and gather to me all Is'-ra-el unto Mount Car'-mel, and the prophets of Ba'-al four hundred and fifty, and the prophets of the groves four hundred. So A'-hab gathered the prophets together unto Mount Car'-mel. And E-li'-jah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow Him: but if Ba'-al, then follow him. And the people answered him not a word. Then said E-li'-jah unto the people, I, even I, only remain a prophet

of the Lord; but Ba'-al's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let Him be God. And all the people answered and said, It is well spoken.

6. The Prophets of Ba'-al Offer Their Sacrifice.—And the prophets of Ba'-al took the bullock, and they dressed it, and called on the name of Ba'-al from morning even until noon, saying, O Ba'-al, hear us. But there was no voice, nor any that answered. And at noon E-li'-jah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awakened. And they cried aloud, and cut themselves with knives, till the blood gushed out upon them. And there was neither voice, nor any to answer, nor any that regarded.

7. E-li'-jah's Sacrifice.—And E-li'-jah said unto all the people, Come near unto me. And he took twelve stones, and built an altar in the name of the Lord: and he made a trench about the altar, and put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And the water ran round about the altar; and he filled the trench also with water. Then E-li'-jah came near, and said, Lord God of A'-bra-ham, I'-saac, and of Is'-ra-el, let it be known this day that Thou art God in Is'-ra-el, and that I am Thy servant. Hear me, O Lord, hear me. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, He is the God; the Lord, He is the God. And E-li'-jah said unto them, Take the prophets of Ba'-al; let not one of them escape. And they took them: and E-li'-jah brought them down to the brook Kish'-on, and slew them there. And E-li'-jah said unto A'-hab, Get thee up, eat and drink; for there is a sound of abundance of rain. So A'-hab went up to eat and to drink.

And E-li'-jah went up to the top of Car'-mel; and he cast himself down upon the earth. And in the meanwhile the heaven was black with clouds and wind, and there was a great rain. And A'-hab rode to Jez'-reel.

8. Jez'-e-bel and E-li'-jah.—And A'-hab told Jez'-e-bel all that E-li'-jah had done. Then Jez'-e-bel sent a messenger unto E-li'-jah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time. But he arose, and went a day's journey, and came and sat down under a juniper tree, and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, an angel touched him, and said unto him, Arise and eat; because the journey is too great for thee. And he looked, and, behold, there was a cake baked on the coals, and a cruse of water at his head. And he arose, and did eat and drink, and went in the strength of the meat forty days and forty nights unto Hor'-eb the mount of God. And he came unto a cave, and lodged there.

9. E-li'-jah at Mount Hor'-eb.—And behold, the word of the Lord came to him, and He said to him, What doest thou here, E-li'-jah? And he said, I have been very jealous for the Lord God of hosts: for the children of Is'-ra-el have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And He said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And when E-li'-jah heard it, he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, E-li'-jah? And he said, I have been very jealous for the Lord: and I, even I only, am left; and they seek my life, to take it away. And the Lord said unto him, Go, return on thy way, and anoint Ha-za'-el to be king over Syr'-i-a; and Je'-hu to be

king over Is'-ra-el; and E-li'-sha to be prophet in thy room. Yet have I left Me seven thousand in Is'-ra-el, all the knees which have not bowed unto Ba'-al. So E-li'-jah departed thence and found E-li'-sha ploughing. And E-li'-jah passed by him, and cast his mantle upon him. And he left the oxen, and arose, and went after E-li'-jah and ministered unto him.

GOLDEN TEXT.

Ps. 33, 18-19. Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine.

Isaiah 42, 8. I am the Lord; that is My name: and My glory will I not give to another, neither My praise to graven images.

NOTES: **Ahab:** King of the ten tribes, or the northern kingdom; he was the sixth king since Jeroboam. **Zidonians:** The people of Zidon, a renowned city of Phœnician descendants of Canaan. **Baal:** The lame god of this nation and of others; the female god was Ashtaroth. 2. **The Tishbite:** Elijah was born at Tishbe in upper Canaan, tribe of Naphtali, but removed to Gilead east of the Jordan. **Cherith:** A small stream running into the Jordan, but just where is uncertain. 3. **Zarephath:** A town between Tyre and Zidon. **Mount Carmel:** A mountain range in western Palestine, extending about twelve miles southeast and northwest. 5. **Prophets of the groves:** Quite probably prophets of the goddess Ashtaroth, supported by Jezebel. 7. **Twelve Stones:** One for each tribe, thus reminding them of their unity. 9. **Hazael, king of Syria:** He will punish Israel. **Jehu, king of Israel:** He will destroy the house of Ahab. **Elisha to be prophet:** He would aid and comfort him in his work and afterwards continue it.

APPLICATIONS.

1. Ahab provoked the Lord God to anger. While God is angry with the wicked, His grace and favor is with the righteous, notwithstanding their sins.

2. The wicked king and queen determined to kill Elijah, but God bade the ravens carry him food. God is able to take care of His servants no matter what threatens them.

3. The prophet came to an unpromising boarding house. The widow is about to partake of her last morsel, but God's servant has a good paymaster who does not permit his workmen to suffer.

4. The prophets of Baal are very much in earnest and yet they are wrong. Fanatics may be very zealous but that does not

justify anyone in accepting their false teachings. God's Word is our only safe guide in matters pertaining to the soul.

5. Elijah fled to Mount Horeb and God said, What dost thou here? His place was in Samaria, at the work to which God had called him. It were well that we often ask, Am I in the place to which God has called me?

6. Elijah thought that he was left to serve God alone, but God showed him that there were still 7,000 in Israel who had not bowed the knee to Baal. They who are in God's service are not alone.

7. God was not in the earthquake, nor in the wind, but in the still small voice. When dealing with things pertaining to God we must not look too much on the outward appearance.

CATECHISM: Thou shalt have no other gods before me (First Commandment).

QUESTIONS: 1. What godless king ruled over Israel? 2. What was his wife's name? What idol did she serve? 3. What punishment did Elijah announce to him? 4. How did the Lord supply Elijah's wants at the brook Cherith? 5. Whither did God afterwards tell him to go? 6. What did he ask of the widow? 7. What did she answer? How did he comfort her? 8. How was the Lord's word fulfilled? 9. What happened to the widow's son? 10. What did Elijah then do? How did he pray? 11. How did the Lord answer him? 12. What did the woman thereupon say? 13. Why was Elijah to show himself to Ahab? 14. How did Ahab address Elijah? 15. What did Elijah say to the godless king? 16. What did He command Ahab to do? 17. What did Elijah say to the people? 18. Whereby was the true God to reveal Himself? 19. What did the people answer? 20. What did the priests of Baal do? 21. How did Elijah ridicule them? 22. How did the prophets of Baal act then? 23. What did Elijah do thereupon? 24. What did he cause to be poured over the offering? How much? 25. What did he then pray? 26. How did God answer his prayer? 27. What did the people then cry? 28. What judgment was inflicted upon the prophets of Baal? 29. What did God again send down from heaven? 30. What did Jezebel cause to be said to the prophet Elijah? 31. Whither did Elijah then go? What did he say? 32. Who awoke him? What did the angel say? 33. Whither did Elijah come after forty days and forty nights? 34. Who spoke to him on Horeb? 35. How did Elijah complain of his distress? 36. How did the Lord reveal Himself to him? 37. What comfort did he receive from God? 38. Who was to become the successor of Elijah? 39. Where did Elijah find him? What did he do? 40. Who were the Zidonians? 41. Why was Elijah called the Tishbite? 42. What can you say of Cherith? Zarephath? Mount Carmel? Prophets of the groves? 43. Why did God want Hazael to be king of Syria? Why Jehu king of Israel? Why Elisha to be prophet in

Elijah's stead? 44. While God is angry at the wicked how is He disposed toward the righteous? 45. What do we learn from the fact that God caused the ravens to feed the prophet? 46. In spite of their zeal what must be said of fanatics? 47. What question will all do well to ask? 48. How many were left in Israel who had not bowed the knee to Baal? 49. At what must we not look in dealing with matters pertaining to God?

Memorize: *What is the first petition?*

Hallowed be Thy name.

What does this mean?

God's name is indeed holy in itself: but we pray in this petition that it may be holy among us also.

How is this done?

When the word of God is taught in its truth and purity, and we as the children of God also lead a holy life according to it. This grant us dear Father in heaven. But he that teaches and lives otherwise than God's word teaches profanes the name of God among us. From this preserve us, Heavenly Father.

42. NABOTH'S VINEYARD.

1 Kings 21-22; 2 Kings 2-9.

1. A'-hab Covets Na'-both's Vineyard.—Na'-both the Jez'-reel-ite had a vineyard, which was in Jez'-reel hard by the palace of A'-hab. And A'-hab spake unto Na'-both, saying, Give me thy vineyard, that I may have it for a garden of herbs. I will give thee for it a better vineyard, or the worth of it in money. And Na'-both said to A'-hab, The Lord forbid, that I should give the inheritance of my fathers unto thee. And A'-hab came into his house heavy and displeased. And he laid him down upon his bed, and would not eat bread.

2. Jez'-e-bel Murders Na'-both.—And Jez'-e-bel his wife said unto him, Arise, and let thine heart be merry: I will give thee the vineyard. So she wrote letters in A'-hab's name, and sent them to the elders and to the nobles that were in his city. And she wrote, saying, Proclaim a feast, and set Na'-both on high among the people: and set two men, sons of Be'-li-al, before him, to bear witness against him,

saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die. And the elders did as Jez'-e-bel had sent unto them, and they sent to her, saying, Na'-both is stoned, and is dead. Then Jez'-e-bel said to A'-hab, Arise, take possession of the vineyard; for Na'-both is dead. Then A'-hab rose up to go down to the vineyard of Na'-both, to take possession of it.

3. God's Judgment Upon A'-hab.—And the word of the Lord came to E-li'-jah, saying, Arise, go down to meet A'-hab; behold, he is in the vineyard of Na'-both. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? In the place where dogs licked the blood of Na'-both, shall dogs lick thy blood, even thine. Behold, I will bring evil upon thee, and will take away thy posterity. The dogs shall eat Jez'-e-bel by the wall of Jez'-reel. And in the third year the king of Is'-ra-el went to war against the Syr'-i-ans. And a certain man drew a bow at a venture, and smote the king of Is'-ra-el; and the blood ran out of the wound into the midst of the chariot. So the king died, and was brought to Sa-mar'-i-a. And one washed the chariot in the pool of Sa-mar'-i-a; and the dogs licked up his blood, according to the word of the Lord. And A-ha-zi'-ah his son reigned in his stead; and he did evil in the sight of the Lord. And A-ha-zi'-ah fell down through a lattice in his upper chamber, and was sick, and died according to the word of the Lord. And Jor'-am reigned in his stead.

4. Jez'-e-bel's End.—And Je'-hu conspired against Jor'-am, and went to Jez'-reel, and met him in the field of Na'-both. And Jor'-am said, Is it peace, Je'-hu. And he answered, What peace, so long as the whoredoms of thy mother Jez'-e-bel and her witchcrafts are so many. Then Jor'-am fled and said, There is treachery. And Je'-hu smote Jor'-am between his arms, and the arrow went out at his heart. Then Je'-hu said to Bid'-kar his captain, Take and cast Him into the field of Na'-both, according to the word of the Lord. And when Je'-hu was come to Jez'-reel, Jez'-e-bel painted her face, and attired her head, and looked out at a window. And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and

on the horses: and he trod her under foot. And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her. And they went to bury her; but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again and told him. And he said, This is the word of the Lord, which He spake by His servant E-li'-jah, saying, In the portion of Jez'-reel shall dogs eat the flesh of Jez'-e-bel. And when Je'-hu came to Sa-mar'-i-a he slew all that remained of the house of A'-hab, until he left him none remaining, according to the word of the Lord.

GOLDEN TEXT.

Exodus 20, 17. Thou shalt not covet thy neighbor's house.

NOTES: 1. **Jezreel:** A city in the plain of Jezreel; Samaria was the capital of the kingdom, but Ahab had a place at Jezreel also. **Inheritance of my fathers:** Naboth had a good reason for refusing to part with this vineyard as it was against the law of the land to part with such property. 3. **Dogs lick thy blood:** Dogs were the scavengers in those days and abounded in great numbers in every city. **Joram:** Ahab's second son.

APPLICATIONS.

1. Coveting is a sin of the heart, and is more easily covered up than many others, but it leads to serious consequences, as in the case of Ahab. It is idolatry.

2. Ahab took possession of the ill-gotten vineyard. Even if he condemned the murder of Naboth he made himself guilty of it by willingly enjoying the fruits of it. We can not be a partaker of another person's sins and be innocent before God.

3. God pronounced a terrible judgment upon Ahab and Jezebel. The wicked must suffer eternally for their sins, and their sufferings may begin in this life.

4. Jezebel was a shrewd woman and exercised the power of a queen, but how helpless she was when God's wrath overtook her! The wayward and wicked should take warning.

CATECHISM: Thou shalt not steal (Seventh Commandment).

QUESTIONS: 1. Who had a vineyard near Ahab's palace? 2. What did Ahab demand of Naboth? 3. Why was Naboth not permitted to sell the vineyard? 4. How did Ahab go home? What did Jezebel say? 5. What kind of letter did the godless woman write? 6. What was thereupon done to Naboth? 7. What did Ahab do when Naboth was dead? 8. What judgment did Elijah then have to announce to Ahab? 9. How was this judgment exe-

cuted upon Ahab? 10. Who became king after him? How did Ahaziah die? 11. How did Joram perish? How did Jezebel die? 12. What happened to her corpse? 13. How many of Ahab's descendants did Jehu slay? 14. Where was Jezreel? 15. What can you say of the sin of coveting? 16. How did Ahab become guilty of Naboth's murder? 17. What about the sufferings of the wicked? 18. What warning can the wicked see in Jezebel's end?

Memorize: *What is the second petition?*

Thy kingdom come.

43. ELIJAH TAKEN UP INTO HEAVEN.

2 Kings 2.

1. E-li'-jah and E-li'-sha.—And it came to pass, when the Lord would take up E-li'-jah into heaven by a whirlwind, that E-li'-jah went with E-li'-sha from Gil'-gal. And E-li'-jah said unto E-li'-sha, Tarry here, I pray thee; for the Lord hath sent me to Beth'-el. And E-li'-sha said, As the Lord liveth, I will not leave thee. So they went down to Beth'-el. And the sons of the prophets came forth to E-li'-sha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace. And E-li'-jah said unto him, E-li'-sha, tarry here, I pray thee; for the Lord hath sent me to Jer'-i-cho. And he said, As the Lord liveth, I will not leave thee. So they came to Jer'-i-cho. And the sons of the prophets came to E-li'-sha, and said, Knowest thou that the Lord will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace. And E-li'-jah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jor'-dan. And he said, As the Lord liveth, I will not leave thee. And they two went on.

2. E-li'-jah's Ascension.—And fifty men of the sons of the prophets stood to view afar off: and they two stood by Jor'-dan. And E-li'-jah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And when they were gone over, E-li'-jah said unto E-li'-sha, Ask what I shall do for thee, before I be taken away from thee.

And E-li'-sha said, Let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And as they still went on, and talked, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and E-li'-jah went up by a whirlwind into heaven.

3. E-li'-jah's Mantle.—And E-li'-sha saw it, and he cried, My father, my father, the chariot of Is'-ra-el, and the horsemen thereof! And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of E-li'-jah that fell from him, and went back, and stood by the bank of Jor'-dan. And he took the mantle of E-li'-jah and smote the waters, and said, Where is the Lord God of E-li'-jah? Then the waters parted hither and thither: and E-li'-sha went over. And when the sons of the prophets at Jer'-i-cho saw him, they said, The spirit of E-li'-jah doth rest on E-li'-sha. And they came to meet him, and bowed themselves to the ground before him.

GOLDEN TEXT.

2 Tim. 4, 7-8. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness.

NOTES: 1. **Gilgal:** About 8 miles north of Bethel, where there was a school of prophets. **The sons of the prophets:** Young men who were under the instruction of the prophets, who dwelt together in societies. 2. **A double portion of thy spirit:** Elisha as a first born son among the sons of the prophets, asked for a double portion of the inheritance. Elisha became the successor of Elijah; he was the son of Shaphat, a prosperous farmer.

APPLICATIONS.

1. Elisha and the sons of the prophets held Elijah in very high esteem. We are admonished to obey them that have the rule over us since they watch for our souls as they that must give account.

2. Elijah wanted to impart a last blessing to his spiritual sons. It is a comfort to natural parents who are Christians to see their children growing up in the fear of God, and to impart a blessing upon them with the confident hope that they will receive and enjoy it.

3. Elisha asks for a double portion of his teacher's spirit. He is to be commended who anxiously desires to walk in the footsteps of his godly superiors.

4. Elisha cries as he gazes at the ascending Elijah, the chariot of Israel and the horsemen thereof. The godly are a protection and in many other ways a blessing to the community in which they live.

CATECHISM: Thy kingdom come (Second Petition).

QUESTIONS: 1. What was to be done with the prophet Elijah? 2. What did he therefore say to his disciple Elisha? 3. What did Elisha answer? 4. What did the sons of the prophet say at Bethel? 5. Whither did Elijah and Elisha then go? 6. What did the sons of prophets say here also? 7. Whither did the two go at last? 8. How many men followed them? 9. How did the two cross over the Jordan? 10. What did Elijah now say to Elisha? What did Elisha do? 11. What answer did Elisha now receive? 12. How was Elijah taken up? 13. What did Elisha cry after him? What did he then take up? 14. What did he say at the Jordan? What occurred? 15. What did the sons of the prophets thereupon say? 16. What did they do? 17. What can you say of Gilgal? 18. Who were the sons of the prophets? 19. What can we learn from the fact that Elijah was held in such high esteem? 20. What is a **comfort** to Christian parents? 21. Who are to be commended? 22. In what respect are godly people a blessing to the community in which they live?

Memorize: *What does the second petition mean?*

The kingdom of God comes indeed without our prayer of itself; but we pray in this petition, that it may come unto us also.

44. THE PROPHET ELISHA.

2 Kings 2-5.

1. **E-li'-sha Mocked.**—And E-li'-sha went unto Beth'-el: and as he went up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them.

2. **E-li'-sha and the Widow.**—Now there cried a certain woman of the wives of the sons of the prophets unto E-li'-sha, saying, My husband is dead; and thou knowest that

he did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen. And E-li'-sha said unto her, What hast thou in the house? And she said, Not anything, save a pot of oil, Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels. So she went from him, and shut the door upon her and her sons, who brought the vessels to her; and she poured out. And when the vessels were full, she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she told the man of God; and he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

3. The Shu'-nam-mite's Son Restored.—And E-li'-sha passed to Shu'-nem, where was a great woman; and she constrained him to eat bread. And she said unto her husband, Behold now, I perceive that this is a holy man of God, and he passeth by us continually. Let us make a little chamber on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick. And E-li'-sha said, Behold, thou hast been careful for us with all this care; what is to be done for thee? And Ge-ha'-zi his servant answered, Verily she hath no child. And E-li'-sha said, About this season, according to the time of life, thou shalt embrace a son. And the woman bore a son at that season that E-li'-sha had said unto her. And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head. And his father said to a lad, Carry him to his mother. And he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God. Then she saddled an ass, and came unto the man of God to Mount Car'-mel, and caught him by the feet and said, Did I desire a son of my lord? As the Lord liveth, I will not leave thee. And he arose, and followed her. And when E-li'-sha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door, and prayed unto the Lord; and the child sneezed seven times, and then opened his eyes. Then he called the Shu'-nam-mite and said unto her, Take

up thy son. Then she fell at his feet, and bowed to the ground, and took up her son, and went out.

4. Na'-a-man's Leprosy.—Now Na'-a-man, captain of the host of the king of Syr'-i-a, was a great man with his master, and honorable; but he was a leper. And the Syr'-i-ans had brought away captive out of Is'-ra-el a little maid; and she waited on Na'-a-man's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Sa-mar'-i-a! for he would recover him of his leprosy. And Na'-a-man departed, and came with his horses and with his chariot, and stood at the door of the house of E-li'-sha. And E-li'-sha sent a messenger unto him, saying, Go and wash in Jor'-dan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Na'-a-man was wroth, and said, Behold, I thought, He will surely come out to me, and call on the name of his God, and so recover the leper. Are not the rivers of Da-mas'-cus better than all the waters of Is'-ra-el? May I not wash in them and be clean? So he turned and went away in rage. And his servants spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, Wash and be clean? Then went he down, and dipped himself seven times in Jor'-dan: and his flesh came again, and he was clean. And he returned to the man of God, and said, Behold, now I know that there is no God in all the earth, but in Is'-ra-el: now therefore take a blessing of thy servant. But he said, As the lord liveth, I will receive none. Go in peace.

5. Ge-ha'-zi's Unfaithfulness.—But when Na'-a-man had departed, Ge-ha'-zi, the servant of E-li'-sha, said, I will run after him, and take somewhat of him. So Ge-ha'-zi followed after Na'-a-man, and said unto him, My master hath sent me, saying, Behold, even now there be come to me two young men of the sons of the prophets: give them a talent of silver, and two changes of garments. And Na'-a-man said, Be content, take two talents. And Ge-ha'-zi bestowed them in the house, and he went in, and stood before his master. And E-li'-sha said unto him, Whence comest thou, Ge-ha'-zi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee when the

man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments? The leprosy therefore of Na'-a-man shall cleave unto thee, and unto thy seed for ever. And Ge-ha'-zi went out from his presence a leper as white as snow.

GOLDEN TEXT.

Lev. 19, 32. Thou shalt rise up before the hoary head, and honor the face of the old man.

Gal. 6, 7. Be not deceived; God is not mocked.

I Tim. 6, 9. They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts.

NOTES: 1. Go up thou bald head: Doubtless referred to the ascension of Elijah and meant that Elisha, being bald headed, was likewise old enough and fit to go up. **Cursed them in the name of the Lord:** No doubt the parents of these children were wicked, and possibly together with the elders of the city, sent them out to mock the prophet. It was God's judgment not only upon the children, but especially also upon their parents. 3. **Shunem:** A city in the tribe of Issachar. **The Shunammite a great woman:** Probably wealthy and influential, surely God-fearing and hospitable. 4. **Syria:** A nation northeast of Canaan; Damascus was the capital. **Leper:** Leprosy was quite prevalent in the East and was especially dreaded because of its incurableness, and danger of contagion, which compelled the separation of the afflicted one from all others.

APPLICATIONS.

1. These little children mocked the man of God. God says, Honor thy father and thy mother that it may be well with thee and thou mayest live long upon the earth.

2. The wicked and idolatrous parents and rulers no doubt told the children to mock the prophet. When the parents are wicked the children are almost sure to be like them. Some wicked parents even try to lead their children to walk in their footsteps.

3. The prophet uttered a curse against these wicked children and a terrible visitation overtook them. God will not be mocked, and these children were mocking God's representative.

4. A prophet's widow was in dire distress, and cried to Elisha for help. In our day also many laborers in the Church are so meagerly supported that they can lay nothing by for a time of need.

5. The Schunammite extended her hospitality to the prophet and thus aided him in the great work which God had given him. There are many women in the Church today who are following this woman's example, and are aiding not a little to lighten the pastor's burden by their hospitality and other deeds of kindness.

6. The captive maid is a splendid example to our youth. Although in a strange and heathen land she didn't forget the instruction she had received while at home, and is the means of bringing many heathen to a knowledge of the true God. All can help in God's work if they but use their gifts and opportunities.

7. The prophet's words, Wash in the Jordan, did not please Naaman. The cure was too simple. Thus God's ways of curing spiritual lepers by the power of His Spirit through the Word and sacraments, do not suit the self-righteous.

8. Naaman wished to be healed in some way that would give at least a part of the glory to himself. So many looking for a way of salvation that gives more honor to man than does the way laid down in the Bible.

9. Gehazi in his greed for money is willing to belie his master, and dishonor God, in order to get a mite. Beware of covetousness which is idolatry.

CATECHISM: We should fear and love God, that we may not despise our parents and masters, nor provoke them to anger; but give them honor, serve and obey them, and hold them in love and esteem (Explanation of Fourth Commandment).

QUESTIONS: 1. How did the wicked children mock Elisha at Bethel? 2. What did Elisha do? How did the Lord punish them? 3. How did a woman in distress cry to Elisha? 4. What was all that she had in the house? 5. What was she to do with it? What occurred then? 6. By what means was she now freed from her debt? 7. Who entertained Elisha in Shunem? How? 8. What did the woman receive for this service? 9. But what happened to her son afterwards? 10. To whom did the woman hasten? 11. What occurred after Elisha had prayed? 12. What did the woman thereupon do? 14. Who was Naaman? What disease had he? 15. What did the Israelitish maiden say? 16. Whither did Naaman then go? 17. What did Elisha tell him to do? 18. What had Naaman expected? What did he do? 19. Who gave him good advice? 20. What occurred when he washed himself? 21. What confession did he make? 22. Who took nothing of the Syrian? 23. But who thought otherwise than Elisha? 24. How did Gehazi lie? What did he receive of Naaman? 25. What was the reward of his unfaithfulness? 26. To what had the children reference when they mocked Elisha? 27. What punishment did God visit upon those children? 28. What can you say of the Shunamite? Of Syria? 29. Which commandment did these children transgress? 30. When are women of our day following the example of the Shunamite? 31. Who sets a good example to our youth? 32. What does not suit self-righteous people? 33. For what kind of a way of salvation are many looking? 34. Of what sin is Gehazi's conduct an example?

Memorize: *How is the second petition done?*

When our heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy word and lead a godly life, here in time and hereafter in eternity.

45. THE PROPHET JONAH.

Jonah 1-4.

1. Jo'-nah's Flight.—Now the word of the Lord came unto Jo'-nah, saying, Arise, go to Nin'-e-veh, that great city, and cry against it; for their wickedness is come up before Me. But Jo'-nah rose up to flee from the presence of the Lord, and went to Jop'-pa; and he found a ship, and went down into it, to go with them unto Tar'-shish. But the Lord sent out a great wind into the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god. But Jo'-nah was gone into the sides of the ship; and was fast asleep. So the shipmaster came to him, and said, What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said every one to his fellow, Come and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jo'-nah. Then said they unto him, Tell us for whose cause this evil is upon us; whence comest thou, and of what people art thou? And he said unto them, I am a He'-brew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them. Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? And he said unto them, Cast me forth into the sea; so shall the sea be calm: for I know that for my sake this great tempest is upon you. So they took up Jo'-nah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows. Now the Lord had prepared a great

fish to swallow up Jo'-nah. And Jo'-nah was in the belly of the fish three days and three nights. Then Jo'-nah prayed unto the Lord his God out of the fish's belly. And the Lord spake unto the fish, and it vomited out Jo'-nah upon the dry land.

2. Nin'-e-veh's Repentance.—And the word of the Lord came unto Jo'-nah the second time, saying, Arise, go to Nin'-e-veh, that great city, and preach unto it the preaching that I bid thee. So Jo'-nah went unto Nin'-e-veh. Now Nin'-e-veh was an exceedingly great city of three days' journey. And Jo'-nah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nin'-e-veh shall be overthrown. So the people of Nin'-e-veh believed God, and proclaimed a fast, and put on sackcloth. And the king of Nin'-e-veh arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published, saying, Let neither man nor beast taste anything, but cry mightily unto God: yea, let every one turn from his evil way. Who can tell if God will turn away from His fierce anger, that we perish not? And God saw that they turned from their evil way; and He repented of the evil that He had said He would do unto them; and He did it not.

3. Jo'-nah's Displeasure.—But it displeased Jo'-nah exceedingly, and he was very angry. And he said unto the Lord, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tar'-shish: for I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of the evil. And Jo'-nah went out of the city, and made him a booth, till he might see what would become of the city. And the Lord God prepared a gourd, and made it come up over Jo'-nah, that it might be a shadow over his head. So Jo'-nah was exceedingly glad of the gourd. But God prepared a worm when the morning rose, and it smote the gourd that it withered. And when the sun did rise, it beat upon the head of Jo'-nah, and he fainted, and wished in himself to die, and said, It is better for me to die than to live. And God said to Jo'-nah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said

the Lord, Thou hast had pity on the gourd, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nin'-e-veh, that great city, wherein are more than one hundred and twenty thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

GOLDEN TEXT.

2 Pet. 3, 9. The Lord is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

NOTES: 1. **Jonah:** Son of Amittia of Gath Hepher in the tribe of Zebulun, fifth of the minor prophets, prophesied soon after Elisha's time. **Nineveh:** Capital of Assyria, situated on the Tigris river. It was surrounded by a wall 100 feet high and wide enough for three chariots to drive abreast, surmounted with 1,500 towers. The city contained more than 120,000 young children and a population in all of probably more than 600,000.. **Joppa:** A seaport on the Mediterranean Sea. **The Lord prepared, etc.** Had at that place just at the right time a great fish, not necessarily a whale, which swallowed Jonah without doing him any hurt. **Three days and three nights:** Jesus uses Jonah's burial as a type of His own burial (Matt. 12, 39-41). **Sack cloth and ashes:** Denoted humility, sorrow, repentance on the part of the one assuming this dress. **Tarshish:** A commercial city whose site is not known for certain, possibly somewhere in Spain. 3. **It displeased Jonah:** The only explanation of the fact that Jonah was displeased seems to be that the prophet, like the Jews in Christ's time, were bitter toward the Gentiles, and did not want to see them in the kingdom of God. Our Savior refers to Jonah in Matt. 12, 39-41; 16, 4; Luke 11, 29, 30.

APPLICATIONS.

1. Jonah does not wish to obey God's command, and attempts to flee, but is overtaken by a storm. Many others have gotten into trouble by refusing to walk in the way of God's commandments.

2. In the midst of the storm the mariners say to Jonah, Arise, call upon thy God. That was a good counsel. The Lord says, Call upon Me in the day of trouble.

3. Jonah tells the mariners to cast him into the waters and the sea would grow calm. As Jonah offers his life to save the others, so Jesus Christ gave His life a ransom for sinners.

4. Jonah is stopped in his flight and given three days for meditation and prayer. God often compels people to stop in the rush of every day life by laying them on a bed of sickness, or in some other way, and gives them an opportunity for self-examination.

5. After his sore discipline Jonah hastened to Nineveh to obey the Lord's command. Through trials and adversities the Lord often moves people to render Him the service they were withholding from him.

6. The Ninevites heard the prophets words, confessed their sins, and plead to God for mercy. Let us learn from these heathen how to hear God's Word.

7. Jonah was satisfied to see the Ninevites perish, but grieved and angered when the gourd that sheltered him died. So in their thoughtlessness some Christians are more concerned about their personal comfort and pleasure than about the salvation of the heathen.

CATECHISM: I believe in the forgiveness of sins (Part of Third Article).

QUESTIONS: 1. Whither did God send the prophet Jonah? 2. What was he to do there? But what did Jonah do? 3. What did the Lord send after him? 4. How did the people in the ship find out that he was guilty? 5. How did they question him? 6. What did they do with him? But what did God do? 7. How long was Jonah in the belly of the fish? 8. What did he do? What did the fish then have to do? 9. What command did Jonah then receive? 10. How large was Nineveh? What did Jonah preach? 11. What did the people of Nineveh then do? 12. Who set them a good example? 13. What did the king do? What did he say? 14. What did God do this time with Nineveh's sin? 15. Whom did this displease? What did Jonah say to God? 16. Where did Jonah remain? What occurred there? 17. What did Jonah think? 18. How did the Lord set the angry prophet right? 19. What was Jonah? 20. What can you say of Nineveh? Joppa? Tarshish? 21. Of what was Jonah's burial a type? 22. Why was Jonah displeased? 23. How do many get into trouble? 24. What should we do in the hour of trouble? 25. Mention one respect in which Jonah typified Jesus Christ? 26. What must God sometimes do in order to lead people to self-examination? 27. How does God sometimes lead people to more willingly serve Him? 28. In what did the Ninevites set us a good example? 29. What concerns some people more than the salvation of the heathen? 30. What is the Lord's will with reference to us? 31. What is meant by coming to repentance?

Memorize: *What is the second petition?*

Thy Kingdom come.

What does this mean?

The kingdom of God comes indeed without our prayer, of itself; but we pray in this petition, that it may come unto us also.

How is this done?

When our heavenly Father gives us His Holy Spirit so that by His grace we believe His holy word and lead a godly life, here in time and hereafter in eternity.

46. KING HEZEKIAH.

2 Kings 18-20. 2 Chron. 28-32. I-sai'-ah 36, 39.

1. A Righteous King.—In the third year of Ho-she'-a king of Is'-ra-el Hez-e-ki'-ah began to reign in Je-ru'-sa-lem: and he did that which was right in the sight of the Lord. He removed the high places and altars, and brake the images, and cut down the groves. He opened again the doors of the house of the Lord. And he brought in the priests and the Le'-vites, and said unto them, Sanctify yourselves, and sanctify the house of the Lord, and carry forth the filthiness out of the holy place. For our fathers have done that which was evil in the eyes of the Lord, and have forsaken Him. Wherefore the wrath of the Lord was upon Ju'-dah and Je-ru'-sa-lem; for, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this. And Hez-e-ki'-ah sent to all Is'-ra-el and Ju'-dah that they should come to the house of the Lord at Je-ru'-sa-lem, to keep the passover unto the Lord; and there assembled at Je-ru'-sa-lem much people, and they kept the feast of unleavened bread seven days with great gladness. And Hez-e-ki'-ah trusted in the Lord, and departed not from following Him: and the Lord was with him; and he prospered withersoever he went.

2. The As-syr'-i-ans Smitten.—Now in the fourteenth year of king Hez-e-ki'-ah did Sen-nach'-e-rib king of As-syr'-i-a come up against all the fenced cities of Ju'-dah, and took them, and sent Rab'-sha-keh with a great host against Je-ru'-sa-lem. And Rab'-sha-keh said unto them at Je-ru'-sa-lem, Let not Hez-e-ki'-ah make your trust in the Lord, saying, The Lord will surely deliver us. Hath any of the gods of the nations delivered at all his land out of the hand of the king of As-syr'-i-a, that the Lord should deliver Je-ru'-

sa-lem out of mine hand? When king Hez-a-ki'-ah heard that, he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. And he sent men to I-sai'-ah the prophet; and they said unto him, Thus saith Hez-e-ki'-ah, This day is a day of trouble, and of rebuke, and blasphemy: wherefore lift up thy prayer for the remnant that are left. And I-sai'-ah said unto them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard. The king of As-syr'-i-a shall not come into this city, nor shoot an arrow there. By the way that he came, by the same shall he return; and I will cause him to fall by the sword of his own land. And that night the Angel of the Lord went out, and smote in the camp of the As-syr'-i-ans 185,000 men: and when they arose early in the morning, behold, they were all dead corpses. So Sennach'-e-rib departed and dwelt at Nin'-e-veh. And as he worshipped in the house of his god, his sons smote him with the sword.

3. Hez-e-ki'-ah Sick.—In those days was Hez-e-ki'-ah sick unto death. And the prophet I-sai'-ah came to him, and said, Set thine house in order; for thou shalt die. Then he turned his face to the wall, and prayed unto the Lord, saying, O Lord, remember now how I have walked before Thee in truth and with a perfect heart. And Hez-e-ki'-ah wept sore. And before I-sai'-ah was gone out in the middle court, the word of the Lord came to him, saying, Turn again, and tell Hez-e-ki'-ah, Thus saith the Lord, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years. And Hez-e-ki'-ah said unto I-sai'-ah, What shall be the sign that the Lord will heal me? And I-sai'-ah said, Shall the shadow go forward ten degrees, or go back ten degrees? And Hez-e-ki'-ah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And I-sai'-ah the prophet cried unto the Lord: and He brought the shadow ten degrees backward, by which it had gone down in the dial of A'-haz.

GOLDEN TEXT.

Jer. 17, 5 and 7. Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Blessed is the man that trusteth in the Lord, and whose hope the Lord is.

NOTES: 1. **High places:** Hill and mountain tops, being nearer heaven, were the most favored places for religious sites, hence altars were erected on them and whatever else was needed for the worship. **Groves:** It is not clear just what these were, probably sort of images erected to Ashtaro. 2. **Assyria:** The country east of Palestine in the valley of the Euphrates and Tigris rivers, a very powerful nation at this time. **In those days:** Soon after the withdrawal of the Assyrians, in the fourteenth year of the king's reign. 3. **Isaiah:** The son of Amoz, one of the great Hebrew prophets, prophesied many years under the kings Uzziah, Jotham, Ahaz, Hezekiah, and possibly under Manasseh. As a remedy a plaster of figs was used in bringing about Hezekiah's recovery from sickness (Isa. 38, 21). See Isa. 38 for Hezekiah's thanksgiving prayer.

APPLICATIONS.

1. Hezekiah was a courageous reformer as well as a conscientious ruler. He put his influence and power to good use. Let us be careful to use our gifts and opportunities as those should do who must some day render an account.

2. Hezekiah knew that he was making himself unpopular with many, and that he would be likely to have great trouble, but he trusted in the Lord and prospered. If we are on God's side we too will trust in Him, and our faith will not be put to shame.

3. Hezekiah was sorely tried when Sennacherib came against him, but God delivered him. God has not promised that His people shall have no trouble in this world, but He has promised to help them in the hour of need.

4. Hezekiah wept at the thought of being called away from this world while yet in the midst of a great and good work, and prayed to be restored. His prayer was not displeasing to God for fifteen years were added to his life. It is not wrong to pray for temporal blessings if we do so with the condition, If it be Thy will.

5. Fifteen years were added to the king's life. God has promised long life to those that honor their parents. However it is not an indication of God's displeasure when one dies young.

6. The king prayed to be restored, and yet used a poultice of figs. Fanatics are mistaken when they say that the use of remedies by the sick shows littleness of faith.

CATECHISM: We should call upon the name of God in every trouble, pray, praise and give thanks (Part of Explanation of Second Commandment).

QUESTIONS: 1. Who was king of Judah when Israel was carried away? 2. What kind of king was Hezekiah? 3. What building did he cause to be purified and sanctified? 4. What festival was celebrated again? 5. On whom did Hezekiah trust? 6. What king rose up against him? 7. How did Sennacherib's chief butler blaspheme? 8. What did Hezekiah do then? Who comforted him? 9. What happened that same night to the Assyrians? 10. What did the prophet Isaiah say to Hezekiah in his sickness? 11. How did Hezekiah pray thereupon? 12. What was Isaiah obliged to tell afterward? 13. What sign did the Lord give them? 14. Whose prayer did the sign follow? 15. What is understood by "high places"? Groves? 16. What can you say of Assyria? Of the prophet Isaiah? 17. What may we learn from Hezekiah in regard to the use of our gifts and opportunities? In regard to trusting in the Lord? 18. What has God promised in regard to the troubles of life? 19. With what condition should we ask for temporal blessings? 20. Of what is an early death no indication? 21. What mistake do some fanatics make? 22. What of the man that trusts in man? 23. What of the man that trusts in the Lord?

Memorize: *What is the third petition?*

Thy will be done on earth as it is in heaven.

47. KING JEHOIAKIM BURNS JEREMIAH'S ROLL.

Jer-e-mi'-ah 36.

1. The Roll.—In the fourth year of Je-hoi'-a-kim the son of Jo-si'-ah king of Ju'-dah, this word came under Jer-e-mi'-ah from the Lord, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Is'-ra-el and against Ju'-dah and against all the nations, from the days of Jo-si'-ah even unto this day. It may be that the house of Ju'-dah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin. Then Jer-e-mi'-ah called Bar'-uch the son of Ne-ri'-ah: and Bar'-uch wrote from the mouth of Jer-e-mi'-ah all the words of the Lord, which He had spoken unto him, upon a roll of a book. And Jer-e-mi'-ah commanded Bar'-uch, saying, I am shut up; I cannot go into the house of the Lord: therefore go thou, and read in the roll which thou hast written from my mouth, the words of the Lord in the ears of the

people in the Lord's house upon the fasting day: and also thou shalt read them in the ears of all Ju'-dah that come out of their cities. It may be they will present their supplication before the Lord, and will return every one from his evil way: for great is the anger and the fury that the Lord hath pronounced against this people. And Bar'-uch did according to all that Jer-e-mi'-ah commanded him, reading in the book the words of the Lord in the Lord's house.

2. The King Burns the Roll.—And the princes went in to the king into the court, and told all the words in the ears of the king. So the king sent Je-hu'-di to fetch the roll; and Je-hu'-di read it in the ears of the king, and in the ears of all the princes that stood beside the king. Now the king sat in the winter-house in the ninth month: and there was a fire on the hearth burning before him. And when Je-hu'-di had read three or four leaves, the king cut it with the pen-knife, and cast it into the fire that was on the hearth, until all the roll was consumed. The princes had made intercession to the king that he would not burn the roll; but he would not hear them.

3. Jer-e-mi'-ah Writes Another Roll.—Then the word of the Lord came to Jer-e-mi'-ah, after the king had burned the roll, saying, Take thee another roll, and write in it all the former words that were in the first roll, which Je-hoi'-a-kim the king of Ju'-dah hath burned. And thou shalt say to Je-hoi'-a-kim, Thus saith the Lord, Thou hast burned this roll, saying, Why hast thou written therein that the king of Ba'-by-lon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? Therefore thus saith the Lord of Je-hoi'-a-kim king of Ju'-dah, He shall have none to sit upon the throne of Da'-vid: and his dead body shall be cast out in the day to the heat, and in the night to the frost. Then took Jer-e-mi'-ah another roll and gave it to Bar'-uch the scribe, who wrote therein from the mouth of Jer-e-mi'-ah all the words of the book, which Je-hoi'-a-kim had burned in the fire; and there were added besides many like words.

GOLDEN TEXT.

Ps. 12, 5. For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him.

NOTES: 1. **Jehoiakim:** A wicked king of Judah, son of King Josiah. Judah was now subject to the Babylonians (Assyrians), whose great capital now was Babylon. The Jewish people were now in a miserable condition. **Jeremiah:** Another of the great prophets, son of Hilkiah, a priest of Anathoth; prophesied during the exile. During Jeremiah's time the kingdom of Judah was overthrown by the Babylonians 387 years after the accession of Rehoboam, son of Solomon. The kingdom of Israel, the ten tribes, was overthrown by the Assyrians 134 years earlier. **Roll of a book:** The "roll" was parchment or other material for writing upon, and was rolled together from the sides, the writing being in perpendicular columns.

APPLICATIONS.

1. God wished Israel to hear of the punishment that would be visited upon them because of their sins in order that they might be led to repent and be forgiven. So He has given His law to lead sinners to repentance that they may look to Jesus for forgiveness.

2. Wicked men thrust Jeremiah, God's chosen prophet, into prison, but God found another way to bring His message to the people. God is all powerful. His will shall be done let Satan and the world do as they please.

3. King Jehoiakim cut the roll in pieces and threw it into the fire. So thoughtless and wicked people figuratively cut the Bible into pieces, throwing away such doctrines as do not suit them. We should fear and love God as not to despise His Word, but willingly hear and learn it.

4. Although the king destroyed the roll He did not destroy the Word of the Lord. Another roll was soon written. Men may destroy Bibles and persecute Christians and put them to death, but God's Word will endure forever. It is folly to fight against God.

CATECHISM: We should fear and love God, that we may not despise preaching and His word: but hold it sacred and gladly hear and learn it (Explanation of Third Commandment).

QUESTIONS: 1. Who was Jehoiakim? 2. What did the Lord command Jeremiah to write? 3. Against whom was the writing directed? 4. Why did the Lord command the roll to be written? 5. Who wrote the words from the mouth of the prophet? 6. Where and when were the words of the roll to be read? 7. Whom did the king send to fetch the roll? 8. What did he do when the roll was read? 9. Who interceded with him not to burn the roll? 10. What did the Lord then command Jeremiah to do? 11. What was Jehoiakim to be told? 12. What was to be done with his dead body? 13.

What can you say of Jeremiah? 14. What was the roll? 15. Why did God want Israel to hear of the punishment he meant to inflict on them? 16. What purpose is the law to serve? 17. What could wicked people not do? 18. What sin did Jehoiakim commit when the roll was being read? 19. How do some people commit a similar sin to-day? 20. Although men can destroy Bible and put Christians to death, what can they not destroy?

Memorize: *What does the third petition mean?*

The good and gracious will of God is done indeed without our prayer; but we pray in this petition, that it may be done among us also.

48. DANIEL.

Dan'-iel 1-3.

1. Dan'-iel at the King's Court.—And King Neb-u-chad-nez'-zar spake unto the master of his eunuchs, that he should bring certain of the children of Is'-ra-el, and of the king's seed, and of the princes; children in whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, to stand in the king's palace, and whom they might teach the learning and the tongue of the Chal-de'-ans. And the king appointed them a daily portion of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. Now among these were Dan'-iel, Sha'-drach, Me'-shach, and A-bed'-ne-go.

2. Dan'-iel Refuses to Defile Himself.—But Dan'-iel purposed in his heart that he would not defile himself with the king's meat: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Dan'-iel into favor and tender love with the prince of eunuchs. And he said unto Dan'-iel, I fear my lord the king: for why should he see your faces looking worse than the children which are of your sort? then shall ye make me endanger my head to the king. Then said Dan'-iel, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink: and as thou seest, deal with thy servants. So he consented to them in this matter, and

proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children that did eat the portion of the king's meat. Then he took away the portion of their meat, and gave them pulse.

3. God Favors His Children.—As for these four children, God gave them knowledge and skill in all learning and wisdom: and Dan'-iel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, the prince of the eunuchs brought them in before Neb-u-chad-nez'-zar. And the king communed with them; and among them all was found none like Dan'-iel, Sha'-drach, Me'-shach, and A-bed'-ne-go: therefore they stood before the king. And in all matters that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

4. The King's Dreams.—Neb-u-chad-nez'-zar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chal-de'-ans, and he said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. The thing is gone from me: therefore show me the dream, and the interpretation thereof. The Chal-de'-ans answered, There is not a man upon the earth that can show the king's matter. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Ba'-by-lon. And they also sought Dan'-iel and his fellows to be slain.

5. The Secret Revealed to Dan'-iel.—Then Dan'-iel went in, and desired of the king that he would give him time, that he might show the king the interpretation. And Dan'-iel made the thing known to his companions: that they would desire mercies of the God of heaven concerning this secret; that they should not perish with the rest of the wise men of Bab'-y-lon. Then was the secret revealed unto Dan'-iel in a night vision. Then Dan'-iel blessed the God of heaven, and said, Blessed be the name of God for ever and ever: for wisdom and might are His. He giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: He knoweth what is in the darkness and the light dwelleth with Him.

6. The Dream Made Known.—Then Dan'-iel went up and said, God in heaven revealeth secrets, and maketh known to King Neb-u-chad-nez'-zar what shall be in the latter days. Thou, O king, sawest a great image; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, and brake them to pieces. And the stone that smote the image became a great mountain, and filled the whole earth.

7. The Dream Interpreted.—Now we will tell the interpretation. Thou, O king, art this head of gold. And after thee shall arise another kingdom inferior to thee, another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; it will break all things in pieces. And the kingdom shall be divided; and shall be partly strong and partly broken. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

8. Dan'-iel Exalted.—Then King Neb-u-chad-nez'-zar fell upon his face, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets. Then the king made Dan'-iel a great man, and made him ruler over the whole province of Bab'-y-lon, and chief of the governors over all the wise men of Bab'-y-lon. Then Dan'-iel requested of the king, and he set Sha'-drach, Me'-shach, and A-bed'-ne-go, over the affairs of the province of Bab'-y-lon; but Dan'-iel sat in the gate of the king.

9. The King Makes an Image.—Neb-u-chad-nez'-zar the king made an image of gold, whose height was three score cubits, and the breadth thereof six cubits: he set it up in the province of Bab'-y-lon. Then the king sent to gather together the princes, the governors, and the captains, and all the rulers of the provinces, to the dedication of the image. And they stood before the image. Then a herald cried aloud, At what time ye hear the sound of the cornet, ye shall fall down and worship the golden image: and whoso falleth not down.

and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore, when all the people heard the sound of the cornet, all the nations fell down and worshiped the golden image. Wherefore at that time certain Chal-de'-ans came near, and accused the Jews, and said O king, Sha'-drach, Me'-shach, and A-bed'-ne-go, have not regarded thee: they worship not the golden image.

10. The Three Men in the Fiery Furnace.—Then Neb-u-chad-nez'-zar in his rage and fury commanded to bring Sha'-drach, Me'-shach, and A-bed'-ne-go, and he said unto them, If ye worship not the image, ye shall be cast the same hour into the midst of a burning fiery furnace. Who is that God that shall deliver you out of my hands? Then they said to the king, Our God whom we serve is able to deliver us from the burning fiery furnace. But if not, be it known unto thee that we will not serve thy gods, nor worship the golden image. Then was Neb-u-chad-nez'-zar full of fury, and commanded that they should heat the furnace seven times more than it was wont to be heated. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the burning fiery furnace. And the furnace was so exceeding hot, that the flame of the fire slew those men that took up Sha'-drach Me'-shach, and A-bed'-ne-go.

11. The King Sees Four Men in the Furnace.—Then Neb-u-chad-nez'-zar was astonished, and said, Did not we cast three men bound into the midst of the fire? Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Then Neb-u-chad-nez'-zar came near to the mouth of the fiery furnace, and said, Sha'-drach, Me'-shach, and A-bed'-ne-go, ye servants of the most high God, come forth, and come hither. Then they came forth out of the midst of the fire. And upon the bodies of these men the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Neb-u-chad-nez'-zar spake, and said, Blessed be the God of Sha'-drach, Me'-shach, and A-bed'-ne-go, who hath sent His angel, and delivered His servants that trusted in Him. Therefore I make a decree, That every people, nation, and language,

which speak anything amiss against the God of Sha'-drach, Me'-shach, and A-bed'-ne-go, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort. Then the king promoted Sha'-drach, Me'-shach, and A-bed'-ne-go, in the province of Bab'-y-lon.

GOLDEN TEXT.

Ps. 37, 4. Delight thyself also in the Lord; and He shall give thee the desire of thine heart.

Matth. 21, 42. The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes.

Acts 5, 29. We ought to obey God rather than men.

NOTES: 1. **Certain of the children:** A custom of victorious monarchs in that age to surround themselves with the best blood of the subjugated races and by kindness attach them to himself, also retaining them as hostages. **Daniel:** One of the greater prophets: nothing is known of his parentage except that he was of royal or noble descent. He was carried to Babylon in the third year of Jehoiakim. **Chaldeans:** The Babylonians who had conquered the Assyrian empire. **Eunuchs:** Domestic male servants in the royal household. **Daniel in the King's court:** It was in the beginning of Israel's 70 years captivity in Babylon. 3. **Magicians and astrologers:** So-called wise men who made use of magic, and were supposed to be able to read the stars and discover hidden things by means of them. 7. **A kingdom inferior to thee:** The Medo-Persian. **A kingdom of brass:** The Greek ruler under Alexander the Great. **A fourth kingdom as strong as iron:** The Roman empire. **A new kingdom:** The Christian Church. 10. **Cast into the fiery furnace.** The method of capital punishment among the Chaldeans. 11. **The Son of God:** An angel of God.

APPLICATIONS.

1. Daniel remained true to his religious convictions although he was among strangers among whom the worship of idols was common. Whether at home or among strangers a Christian will refuse to do what he believes to be wrong.

2. In olden times God sometimes made His will known through dreams and visions, but He has revealed His will to us in the Bible. We do not trouble ourselves as to what our dreams might mean.

3. Daniel knew that he could not interpret the king's dream, but he and his companions plead with God that He would enable him to interpret it. So should we accustom ourselves to ask God to help us in every time of need.

4. The three companions of Daniel were to be cast into the fiery furnace if they would not worship the golden image, but they preferred death to turning from God. We should do right even if we must suffer for it.

5. To a man of the world the actions of these men in refusing to bow to the image when threatened with death should they refuse seems foolish. The Christian is ready to believe the truth of God's Word, and to do God's will, even when it seems foolish to do so.

CATECHISM: We should fear, love and trust in God above all things (Explanation of First Commandment).

QUESTIONS: 1. For what purpose did Nebuchadnezzar cause Jewish boys to be chosen? 2. What order did he give concerning these? 3. What four were among these? 4. What resolution did Daniel make? 5. What did the eunuch think about it? 6. How long did they try it? 7. What was the result? 8. What did God give the boys? What to Daniel especially? 9. How did the king find them when he examined them? 10. Who was able to interpret Nebuchadnezzar's dream? 11. What command did the king then cause to go out? 12. Who also was sought already? 13. To whom did Daniel go? What did he say to his companions? 14. What happened in the night? 15. How did Daniel praise God? 16. To whom did he go then? What did he say to the king? 17. What did the king see in a dream? 18. How did Daniel interpret the dream? 19. What did Nebuchadnezzar do then? 20. What was his confession? 21. What was the result of this for Daniel? 22. What did Daniel ask of his friends? 23. What did king Nebuchadnezzar cause to be made? 24. What orders were given to all his subjects? 25. What was to be done to those that did not obey? 26. Who did not worship the image? 27. What did the king in his wrath say to the men? 28. What did they answer him? 29. What was thereupon done with the men? 30. What did the king see in the fiery furnace? 31. What did he say? What did he cry to the men? 32. How many went out? 33. Who was the fourth? 34. What was not noticed upon the men? 35. What did the king now exclaim? 36. What commandment did he issue? 37. What did he bestow on Shadrach, Meshach and Abednego? 38. What can you say of Daniel? Of the Chaldeans? Eunuchs? Magicians and Astrologers? 39. What kingdom is referred to as "inferior to thee"? As of brass? As one strong as iron? As a new kingdom? 40. What method of capital punishment prevailed in that city in Babylon? 41. Even under what circumstances will a Christian refuse to do what he believes to be wrong? 42. Where do we look for a revelation of God's will. 43. What does Daniel's example teach us to do in trouble? 44. Whom ought we to obey rather than man?

Memorize: *How is the third petition done?*

When God breaks and hinders every evil counsel and will which would not let us hallow God's name, nor let His kingdom come, such as the will of the devil, the world, and our flesh; but strengthens and preserves us steadfast in His word and faith unto our end. This is His good and gracious will.

49. BELSHAZZAR'S FEAST.

Dan'-iel 5.

1. The Feast.—Bel-shaz'-zar the king made a great feast to a thousand of his lords, and drank wine before the thousand. While he tasted the wine he commanded to bring the golden and silver vessels which his father, Neb-u-chad-nez'-zar had taken out of the temple in Je-ru'-sa-lem; that the king and his princes and his wives might drink therein. As they drank they praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace. Then the king's countenance was changed, and his thoughts troubled him, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chal-de'-ans, and the soothsayers. But they could not read the writing, nor make known to the king the interpretation thereof. Then was King Bel-shaz'-zar greatly troubled, and his countenance was changed in him, and his lords were astonished. Now the queen spake and said, There is a man in thy kingdom, in whom is the spirit of the holy gods. Now let Dan'-iel be called, and he will show the interpretation.

2. Dan'-iel Interprets the Writing.—Then was Dan'-iel brought before the king. And the king said unto Dan'-iel, If thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom. Then Dan'-iel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make

known to him the interpretation. O thou king, the most high God gave Neb-u-chad-nez'-zar thy father a kingdom, and majesty, and glory, and honor: and for the majesty that He gave him, all people, nations, and languages, trembled and feared before him. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and his heart was made like the beasts, and they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the Most High God ruled in the kingdom of men, and that He appointeth over it whomsoever He will. And thou, his son, O Bel-shaz'-zar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of His house before thee, and thou and thy lords and thy wives have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, hear not, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Hence the hand was sent from Him; and this writing was written. And this is the writing that was written, *Mene, Mene, Tekel, Upharsin*. This is the interpretation of the thing: *Mene*; God hath numbered thy kingdom, and finished it. *Tekel*; Thou art weighed in the balance, and art found wanting. *Peres*; Thy kingdom is divided, and given to the Medes and Per'-sians. In that night was Bel-shaz'-zar the king of the Chal-de'-ans slain. And Da-ri'-us the Mede took the kingdom.

GOLDEN TEXT.

Gal. 6, 7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

NOTES: 1. **Belshazzar:** The last Chaldean king of Babylon. **The golden and silver vessels:** They had been set up in the temple of Bel, the chief god of the Babylonians. As a rule the victorious nations respected the properties of the gods of other nations which they carried away and oftentimes worshiped these gods themselves. It seems that this respect had been paid to the plunder from the temple of the Israelites until this king in his drunken pride desecrated it. **The queen:** It is supposed she was the king's mother who remembered Daniel as interpreter of Nebuchadnezzar's dreams. 2. **Third ruler:** It is supposed that Belshazzar shared his rule with

another king who had charge of the military forces. **Disposed from his kingly throne:** Nebuchadnezzar in his pride had gone too far and God punished him by afflicting him with madness which caused him to assume the habits of a beast of the field. **Though thou knewest all this:** Belshazzar had not profited by this example but had sinned much more. **Medes and Persians:** A nation northeast of Babylonia; the kingdom was set up in B. C. 633. Cyrus afterwards became the chief conqueror and it was under him that Darius took possession of the Babylonian kingdom.

APPLICATIONS.

1. While Belshazzar and his lords drank wine the former commanded the holy vessels that had been stolen from Israel's temple to be brought; and they profaned them. The excessive use of intoxicants leads people into sins of which they would otherwise not think.

2. The king's guilty conscience awoke and smote him; he began to think of the terrible punishment that would be likely to follow, and his countenance changed. When conscience sounds its warning let us not call upon anyone but upon God and that with a penitent heart.

3. Daniel was almost forgotten. This new trouble causes the aged queen to recall him. So many forget God until some new trial comes to call Him to mind.

4. Belshazzar knew how God had dealt with the sinful Nebuchadnezzar and yet he went on in his wickedness until God's judgment overtook him also. Thus many people go on in sin in spite of all the warnings that God sends them.

5. The sinful career of Belshazzar and his people could not continue forever. They were weighed and found wanting. God has set bounds beyond which the wicked cannot pass.

CATECHISM: I the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate Me (Part of Conclusion to the Commandments).

QUESTIONS: 1. Who was Nebuchadnezzar's successor? 2. What did he do during a meal? 3. What did they see while they praised their gods? 4. Who could not read the writing? 5. What impression did the writing make on the king? 6. Who read the writing and interpreted it? 7. What sin did Daniel hold up to the king? 8. Of whom should Belshazzar have taken an example? 9. How did he interpret the writing for him? 10. What happened yet that same night? 11. Who then captured the kingdom? 12. What can you say of Belshazzar? Of the golden and silver vessels? Of the fate of Nebuchadnezzar? Of Belshazzar's disregard of this example? 13. What is often the result of the use of intoxicants? 14. What caused the king's countenance to change? 15. What is it well

to do when conscience chides? 16. What causes many who have forgotten God to call Him to mind? 17. How long did these people go on in sin? 18. What has God done as regards the wicked?

Memorize: *What is the third petition?*

Thy will be done on earth as it is in heaven.

What does this mean?

The good and gracious will of God is done indeed without our prayer; but we pray in this petition, that it may be done among us also.

How is this done?

When God breaks and hinders every evil counsel and will which would not let us hallow God's name nor let His kingdom come, such as the will of the devil, the world, and our flesh; but strengthens and preserves us steadfast in His Word and faith unto our end. This is His gracious and good will.

50. DANIEL IN THE LION'S DEN.

Dan'-iel 6.

1. Da-ri'-us' Decree.—It pleased Da-ri'-us to set over the kingdom an hundred and twenty princes; and over these three presidents, of whom Dan'-iel was first. Then Dan'-iel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm. Then the presidents and princes sought to find occasion against Dan'-iel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful. Then said these men, We shall not find any occasion against this Dan'-iel, except we find it against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said unto him, King Da-ri'-us, all the presidents, the governors, and the princes have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Wherefore King Da-ri'-us signed the writing and the decree.

2. Dan'-iel Prays as Before.—Now when Dan'-iel knew that the decree was signed, he went into his house; and, his windows being open in his chamber toward Je-ru'-salem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Dan'-iel praying and making supplication before his God. Then they came and spake before the king concerning the king's decree, saying, That Dan'-iel regardeth not thee nor thy decree, but maketh his petition three times a day. When the king heard these words he was sore displeased with himself, and set his heart on Dan'-iel to deliver him. But these men said unto the king, Know, O king, that the law of the Medes and Per'-sians is, That no decree nor statute which the king establisheth may be changed.

3. Dan'-iel Cast Into the Lion's Den.—Then the king commanded, and they brought Dan'-iel, and cast him into the den of lions. Now the king said unto Dan'-iel, Thy God whom thou servest continually, He will deliver thee. And a stone was brought and laid upon the mouth of the den; and the king sealed it with his own signet; that the purpose might not be changed concerning Dan'-iel. Then the king went to his palace and passed the night fasting: and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions, and cried with a lamentable voice unto Dan'-iel: O Dan'-iel, servant of the living God, is thy God able to deliver thee from the lions? Then said Dan'-iel unto the king, My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me. Then was the king exceeding glad, and commanded that they should take Dan'-iel up out of the den. And no manner of hurt was found upon him, because he believed in his God.

4. Dan'-iel's Accusers Punished.—And the king commanded, and they brought those men that had accused Dan'-iel, and they cast them into the den of lions, them, their children, and their wives; and the lions brake all their bones in pieces before they came at the bottom of the den.

5. The King's Decree.—Then King Da-ri'-us wrote unto all nations: Peace be multiplied unto you. I make a decree

that in every dominion of my kingdom men tremble and fear before the God of Dan'-iel: for He is the living God, and steadfast for ever, and His kingdom shall not be destroyed. He delivereth and rescueth, who hath delivered Dan'-iel from the power of the lions. So Dan'-iel prospered in the reign of Da-ri'-us, and in the reign of Cy'-rus the Per'-sian.

GOLDEN TEXT.

Isaiah 41, 10. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.

NOTES: 1. **Sought to find occasion:** This elevation of Daniel an outsider aroused jealousy but his faithfulness gave no opening for any accusation. **Ask a petition of any god or man . . . save of thee:** Some of the proud kings were not adverse to being worshiped as gods by their subjects. 2. **Toward Jerusalem:** The devout Israelites turned to Jerusalem the center of their national worship when praying. **He was sore displeased with himself:** He realized that he had been a victim of the jealous plot of Daniel's enemies. **The Law of the Medes and Persians:** It was a rule among this people that any law that was made dared not be changed even by the highest authority. 3. **Den of Lions:** It was the custom of the Medes and Persians to inflict capital punishment by exposure to wild beasts; among the Babylonians the custom was to cast the victims into the fire. The Jews had been carried to Babylon and were now subject to the Medo-Persians, conquerors of the land.

APPLICATIONS.

1. An excellent spirit was in Daniel. He was a child of God, and the heathen ruler preferred him to all the princes and governors of his realm. Godliness is profitable. Even the world must recognize its worth.

2. Daniel did not make his personal interests his chief concern, but labored for the welfare of those whom he served. Statesmen and all others occupying places of responsibility, will do well to follow his example.

3. Daniel had many enemies, and they did their utmost to harm him, but God protected him. All who live godly lives will have enemies, but greater is He that is for them than they that are against them.

4. Daniel was a busy man but not too busy to pray three times a day. Let us not permit Satan to make us believe that the time spent in prayer is lost.

5. Because of his faith Daniel was saved from the mouth of the lions. Through faith sinners are saved from the power of Satan, who as a roaring lion seeketh whom he may devour.

CATECHISM: For Thine is the kingdom, and the power, and the glory, forever. Amen. (Conclusion to Lord's Prayer.)

QUESTIONS: 1. Whom did Darius set over the kingdom? 2. Who excelled all the princes? 3. Who therefore envied Daniel? 4. What order did they secure from Darius? 5. Who could not obey the order? 6. Whom only did he worship? How many times a day? 7. Who found him doing so? To whom did his enemies report it? 8. What would the king gladly have done? 9. But whither was he obliged to have Daniel cast? 10. What did the king cry after him? 11. What did he do yet as a matter of precaution? 12. What did the king do after his sleepless night? 13. What did he say to Daniel? What did Daniel answer? 14. What was done to the accusers? 15. What orders did Darius issue? 16. What was the consequence of this to Daniel? 17. Who upheld Daniel? 18. What was the method of inflicting capital punishment among the Medes and Persians? 19. Why did Daniel look toward Jerusalem when he prayed? 20. Why did the heathen ruler prefer Daniel to the other princes? 21. What was Daniel's chief concern? 22. Why were Daniel's enemies unable to hurt him? 23. What did Daniel not neglect because he was busy? 24. Why were the lions unable to harm him? 25. From what enemy are we saved through faith? 26. What promise has the Lord given to those that fear Him?

Memorize: *What is the fourth petition?*

Give us this day our daily bread.

51. MORDECAI WOULD NOT BOW TO HAMAN.

Book of Es'-ther.

1. **Es'-ther and Mor'-de-cai.** — A-has-u-e'-rus who reigned over a hundred and seven and twenty provinces, made a feast unto all his princes and his servants and unto all the people. When the heart of the king was merry with wine, he commanded his chamberlains to bring Vash'-ti the queen to show the people and the princes her beauty. But the queen refused to come: therefore was the king very wroth, and commanded that Vash'-ti should come no more before the king.

Now in Shu'-shan the palace there was a certain Jew, whose name was Mor'-de-cai. And he brought up Es'-ther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful. And the king loved Es'-ther, and set the royal crown upon her head, and made her queen instead of Vash'-ti. Es'-ther had not yet showed her kindred nor her people, as Mor'-de-cai had charged her; for Es'-ther did the commandment of Mor'-de-cai, like as when she was brought up with him.

2. Ha'-man Plots Against the Jews.—After these things did king A-has-u-e'-rus promote Ha'-man. And all the king's servants bowed and revered Ha'-man. But Mor'-de-cai bowed not, nor did him reverence. When Ha'-man saw that Mor'-de-cai bowed not, nor did him reverence, then was Ha'-man full of wrath. Wherefore Ha'-man sought to destroy Mor'-de-cai and all the Jews that were throughout the whole kingdom. And the king said unto Ha'-man, Do with the people as it seemeth good to thee. Then were letters sent by posts into all the king's provinces to destroy all Jews, both young and old, little children and women, in one day.

3. Mor'-de-cai in Great Distress.—When Mor'-de-cai perceived all that was done, he rent his clothes, and put on sackcloth with ashes, and cried with a loud and a bitter cry. And in every province there was great mourning among the Jews. And Mor'-de-cai charges Es'-ther that she should go in unto the king, to make request before him for her people. Es'-ther said, Whosoever shall come unto the king into the inner court, who is not called, shall be put to death: but I have not been called to come in unto the king these thirty days. Then Mor'-de-cai commanded to answer Es'-ther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. Who knoweth whither thou art come to the kingdom for such a time as this? Then Es'-ther bade them return Mor'-de-cai this answer, Fast ye for me, and neither eat nor drink three days, night and day: and so will I go in unto the king; and if I perish, I perish.

4. Es'-ther Goes Before the King.—Now on the third day Es'-ther put on her royal apparel, and stood in the inner court of the king's house. And when the king saw Es'-ther

standing in the court, she obtained favor in his sight: and he held out to her the golden scepter. So Es'-ther drew near and touched the top of the scepter. Then said the king unto her, What wilt thou, queen Es'-ther? and what is thy request? It shall be given thee to the half of the kingdom. And Es'-ther answered, If it seem good unto the king, let the king and Ha'-man come this day unto the banquet I have prepared for him. So the king and Ha'-man came to the banquet; and the king said unto Es'-ther, What is thy petition? It shall be granted thee. Then answered Es'-ther, If I have found favor in the sight of the king, let the king and Ha'-man come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said. Then went Ha'-man forth that day with a glad heart, and said, The queen did let no man come in with the king unto the banquet but myself; and to-morrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mor'-de-cai the Jew sitting at the king's gate. Then said Ze'-resh his wife and all his friends unto him, Let a gallows be made fifty cubits high, and to-morrow speak thou unto the king that Mor'-de-cai may be hanged thereon. And the thing pleased Ha'-man; and he caused the gallows to be made.

5. Mor'-de-cai Honored.—On that night could not the king sleep, and he commanded to bring the book of chronicles. And it was found written that Mor'-de-cai had told of two of the king's chamberlains, who sought to lay hands on the king A-has-u-e'-rus. And the king said, What honor and dignity hath been done to Mor'-de-cai for this? Then said the king's servants, There is nothing done for him. When Ha'-man came in the king said unto him, What shall be done unto the man whom the king delighteth to honor? Now Ha'-man thought in his heart, To whom would the king delight to honor more than myself? And Ha'-man answered, For the man whom the king delighteth to honor, let the royal apparel, and the horse that the king rideth upon, and the crown royal, be brought, that the king's most noble princes may array the man withal and bring him on horseback through the streets of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honor. Then the king said to Ha'-man, Make haste, and do even so to

Mor'-de-cai the Jew. And Ha'-man did so; and then hasted to his house mourning, and told his wife and all his friends everything that had befallen him. And while they were yet talking with him, came the king's chamberlains, and hasted to bring Ha'-man unto the banquet that Es'-ther had prepared.

6. Ha'man Hanged.— So the king and Ha'-man came to the banquet; and the king said, What is thy request, queen Es'-ther? and it shall be granted thee. Then Es'-ther answered and said, If it please the king, let my life be given me at my petition, and my people at my request: for we are sold to be slain and to perish. Then the king said, Who is he that durst presume in his heart to do so? And Es'-ther said, The adversary and enemy is this wicked Ha'-man. And the king arising in his wrath went into the palace garden: and Ha'-man stood up to make request for his life to Es'-ther the queen. And one of the chamberlains said before the king, Behold, the gallows fifty cubits high, which Ha'-man made for Mor'-de-cai, standeth in the house of Ha'-man. Then the king said, Hang him thereon. So they hanged Ha'-man on the gallows that he had prepared for Mor'-de-cai. And the king took off his ring, which he had taken from Ha'-man, and gave it unto Mor'-de-cai, and said, Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring. So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment, unto the Jews and to the lieutenants and rulers of all the provinces which are from In'-di-a unto E-thi-o'-pi-a. Now in the day that the enemies of the Jews hoped to have power over them, it was turned to the contrary, so that the Jews had rule over them and slew them. And Mor'-de-cai was next unto King A-has-u-e'-rus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

GOLDEN TEXT.

Ps. 146, 9. The Lord preserveth the strangers; He releiveth the fatherless and widow: but the way of the wicked He turneth upside down.

NOTES: **Ahasuerus:** There seems to have been three kings with this name, this being the third and probably he was the Xerxes of history. **Feast:** To all his officials the king gave a feast which lasted 180 days; to all the people of Shushan he gave a feast which lasted seven days. **Vashti:** Beautiful. **Shushan:** A noted city, east of Babylon and at this time the capital of the Persian empire. **4. Held out . . . the golden sceptre:** Thereby signifying that the person approaching found favor in the eyes of the monarch. **5. The Jews slew them:** The Jews slew 78,000 of their enemies. The festival of Purim was annually held in commemoration of this deliverance.

APPLICATIONS.

1. Ahasuerus spent 187 days in feasting. It is not wrong to make merry with our friends now and then, but it is wrong to spend so much time and money in enjoyment that our earthly calling is neglected.

2. Mordecai would not bow before Haman. It is our duty to honor our superiors, but it is wrong to give to them the honor that is due to God.

3. In trying to kill God's chosen people Haman was setting himself against God, and of course failed. If we are careful in our undertakings to be on God's side we will surely succeed.

4. Esther was willing to risk her life in order to save the lives of her people. Jesus Christ gave His life to save His enemies.

5. Haman builds a gallows on which to hang a righteous man and loses his own life upon it. So God causes the efforts of worldly people against the Church to injure themselves rather than God's cause.

6. Haman shrewdly worked himself into a good position under the king only to leave it to Mordecai, the man he hated. Thus God causes the wicked to serve Him and His people.

CATECHISM: But deliver us from evil (Seventh Petition).

QUESTIONS: 1. What did Ahasuerus prepare for his princes? 2. Who did not wish to appear before them? 3. What sentence was made concerning queen Vashti? 4. What Jewish maiden did the king take for a wife? 5. What was the name of Esther's guardian? 6. Whom did the king raise up above all other princes? 7. What resolution did Haman make, since Mordecai did not honor him? 8. From whom did he receive permission for it? 9. What did Mordecai now desire of the queen? 10. What rule was in force in the royal court? 11. But what did Esther say finally? 12. How did the king receive his wife? 13. To what did she invite the king and Haman? 14. What advice did Haman's wife and friends give him? 15. What did Haman cause to be erected? 16. What record did the king cause to be read to him in the night? 17. What did the king say in the morning to Haman? 18. What did Haman

think? What answer did he give? 19. Whom was Haman obliged to honor thus? 20. Whither did Haman then go with the king? 21. What mercy did Esther ask for herself? 22. What did the king cry out in astonishment? 23. Whom did Esther accuse? 24. What sentence did Haman receive? 25. Who was put in his place? 26. What happened to the enemies of the Jews? 27. What can you say of Ahasuerus? Of the feasts he gave? Of Shushan? 28. What does the name Vashti mean? 29. When is feasting wrong? 30. What honor dare we not give to our superiors? 30. Under what conditions will we succeed in our undertakings? 32. Who gave His life to save His enemies? 33. What does God often cause the efforts of worldly people against the Church to do? 34. What does God often cause the wicked to do?

Memorize: *What does the fourth petition mean?*

God gives daily bread indeed without our prayer, also to all the wicked; but we pray in this petition, that He would lead us to know and to receive our daily bread with thanksgiving.

VII. RETURN FROM THE BABYLONIAN CAPTIVITY, B. C. 536.

52. NEHEMIAH REPAIRS THE WALLS OF JERUSALEM.

Ez'-ra 1-6. Ne-he-mi'-ah 1-13.

1. The Proclamation of Cy'-rus. — Now in the first year of Cy'-rus king of Per'-sia, that the word of the Lord by the mouth of Jer-e-mi'-ah might be fulfilled, the Lord stirred up the spirit of Cy'-rus, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him a house at Je-ru'-sa-lem. Who is there among you of His people? Let him go up to Je-ru'-sa-lem, and build the house of the Lord God of Is'-ra-el. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Je-ru'-sa-lem.

2. The Return. — Then rose up the chief of the fathers of Ju'-dah and Ben'-ja-min, and the priests, and the Le'-vites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Je-ru'-sa-lem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, with beasts, and with precious things. Also Cy'-rus the king brought forth the vessels of the house of the Lord, which Neb-u-chad-nez'-zar had brought forth out of Je-ru'-sa-lem, and had put them in the house of his gods. All the vessels of gold and of silver were five thousand and four hundred. The whole congregation was 42,360 persons, beside their servants and their maids, of whom there were 7,337; and two hundred singing men and singing women.

3. The Rebuilding of the Temple. — And some of the chief of the fathers, when they came to the house of the Lord at Je-ru'-sa-lem, offered freely for the house of God to

set it up in its place: they gave after their ability unto the treasure of the work. Then stood up Jesh'-u-a and his brethren the priests and Ze-rub'-ba-bel and his brethren and builded the altar of the God of Is'-ra-el, and offered burnt offerings thereon unto the Lord morning and evening. They kept also the feast of tabernacles. They gave money also unto the masons and to the carpenters; and meat and drink and oil unto them of Zi'-don and of Tyre, to bring cedar trees from Leb'-a-non to the sea of Jop'-pa according to the grant of Cy'-rus king of Per'-sia. And when the builders laid the foundation of the temple of the Lord, they set the priests with trumpets and the Le'-vites with cymbals, to praise the Lord. And all the people praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Le'-vites and chief of the fathers, who were ancient men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice. And many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people.

4. The Work Hindered.—Now when the adversaries heard that the children of the captivity builded the temple unto the Lord, they came and said, Let us build with you. But Ze-rub'-ba-bel and the chief of the fathers said unto them, Ye have nothing to do with us to build a house unto our God, but we ourselves will build unto the Lord. Then the people of the land weakened the hands of the people of Ju'-dah, and troubled them in building, and hired counsellors against them to frustrate their purpose, all the days of Cy'-rus king of Per'-sia, and made them cease by force and power. Then ceased the work of the house of God unto the second year of the reign of Da-ri'-us king of Per'-sia.

5. The Dedication.—Then the prophets Hag'-gai and Zech-a-ri'-ah prophesied. Then rose up Ze-rub'-ba-bel and Jesh'-u-a and began to build the house of God: and with them were the prophets of God helping them. Moreover, Da-ri'-us made a decree: that of the king's goods forthwith expenses be given unto these men, that they be not hindered. And the elders of the Jews builded, and they prospered, and finished the house. And the children of the captivity kept the dedica-

tion of the house with joy; for the Lord had made them joyful.

6. The Sa-mar'-i-tans. — In the reign of Ar-ta-xerx'-es, Ez'-ra, a ready scribe in the law of Mo'-ses, went up from Bab'-y-lon; and there went up with him some of the children of Is'-ra-el, of the priests, Le'vites and singers, and came to Je-ru'-sa-lem. And the king had given them silver and gold for the house of the Lord. And Ne-he-mi'-ah, one of the captives, was the cupbearer of Ar-ta-xerx'-es the king. And the king sent him with letters to the governors that they should convey him into Ju'-dah. And when Ne-he-mi'-ah came to Je-ru'-sa-lem he began to build the walls thereof. But when San-bal'-lat, a prince of the Sa-mar'-i-tans, and other adversaries heard of it they came to fight against Je-ru'-sa-lem. And the Jews made prayer unto God and set a watch day and night. Half of the men wrought in the work, and the other half of them held the spears, shields, bows and habergeons. They which builded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded. And neither Ne-he-mi'-ah nor his companions put off their clothes. When the wall was finished they dedicated it with great joy; and all the people gathered themselves together as one man, and Ez'-ra, the priest, brought the law before the congregation, and read therein from the morning until midday. And all the people made a covenant to walk in the law of the Lord.

GOLDEN TEXT.

Lamentations 3, 31-33. The Lord will not cast off forever: but though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly, nor grieve the children of men.

NOTES: 1. Cyrus united the Persian and Median kingdoms and conquered Babylonia. He was a nephew of Darius the Mede. 2. **Chief of the fathers:** Heads of the family group, of the tribes of Judah and Benjamin. **Beasts:** There were 736 horses, 245 mules, 435 camels, and 6,720 asses. **Zerubbabel:** A descendant of the house of David, governor of Judea; he had also been a governor in Persia. 3. **Praise the Lord:** It is thought that Psalm 115 or 136 was sung on this occasion. **Dedication:** It took place 515 B. C., five years

after the second start. **The adversaries:** The Samaritans and other surrounding nations. **Samaritans:** A race resulting from the intermingling of the remnant of Jewish people with other people brought in after the Israelites were led into captivity. **Darius:** This was Darius Hystapes; not the same as Darius the Mede. 6. **Artaxerxes:** There were a number of kings by this name; this was Artaxerxes Longimanus, the second king after Darius Hystapes. The 70 years' captivity (Jer. 25) are to be reckoned from the third year of Jehoiakim, B. C. 606, when Nebuchadnezzar came up first and carried some away captive. 6. **Ezra went up:** This was fifty years after the dedication. **Nehemiah came to Jerusalem:** This was 13 years after Ezra had gone up.

APPLICATIONS.

1. Cyrus acknowledged that the Lord God had given him all his dominions, and he in turn wishes to honor the Lord. Let us ever remember that every gift cometh from above, then we will bless the Lord and forget not all his benefits.

2. Many of the Jews, preferring to remain in Babylon, did not return with their brethren. So many have become so wrapped up in the world that they have lost all interest in the Christian Church.

3. The adversaries pretended to be at heart with the Jews, and asked to take part in the building, but their object was to make trouble and hinder the work. The Church today is troubled with people who profess to love Jesus, and desire to build up His Kingdom, but who reject many of the teachings of the Bible. In spite of their professions we must look upon them as adversaries.

4. The temple was rebuilt, the walls repaired, the worship restored, and the service of dedication held with rejoicing in spite of the opposition of the enemies. The Lord's work will go on even though Satan and the world oppose it.

CATECHISM: Showing mercy unto thousands of them that love me and keep my commandments (From Conclusion to Commandments).

QUESTIONS: 1. Who caused the Jews to return from Babylon to their fatherland? 2. What did he cause to be proclaimed through his kingdom? 3. Who then made ready to travel to Jerusalem? 4. What did the people give them to take along? 5. What did the king deliver up? 6. Which two men led the people? 7. What did the people begin to build in Jerusalem? 8. What did they hear during the laying of the foundation of the temple? 9. Who wished to help to build the temple? 10. What did the enemy do when they were refused? 11. How long was the work interrupted? 12. What two prophets then urged on the building? 13. What did Darius command? 14. What festival could the Jews celebrate? 15. Who went up from Babylon in the reign of Artaxerxes? 16. Who went with him? 17. Who was the king's cupbearer? 18.

What did Nehemiah do when he came to Jerusalem? 19. Who came up to fight against Jerusalem? 20. What did the Jews then do? 21. How did the builders work? 22. What covenant did the people make? 23. What can you say of Cyrus? 24. Who were the chief of the fathers? Zerubbabel? The adversaries? Darius? Artaxerxes? 25. Why did Cyrus wish to honor God? 26. What should we remember? 27. Of whom do the Jews who would not return remind us? The adversaries? 28. Under what conditions even will God's work go on?

Memorize: *What is meant by daily bread?*

Everything that belongs to the support and wants of the body, such as food, drink, clothing, shoes, house, home, fields, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, discipline, honor, good friends, faithful neighbors, and the like.

APPENDIX

I. THE RACES OF MANKIND AS DESCENDED FROM NOAH

JAPHETH.

Gomer	Ashkenaz.
(Cimmerians.)	Riphath.
	Togarmah.
	(Armenia.)
Magog.	
(Scythia.)	
Madai.	
(Medes.)	
Javin	Elishah.
(Ionians, Greeks.)	Tarshish.
Tubal.	(Darians.)
(Tiberani.)	Kittim.
Meschech.	(Cyprus.)
(Muscovites.)	Dodanim.
Tiras.	
(Thracians.)	

HAM.

Cush	Seba.	
(Upper Egypt, Ethiopia,	Havilah.	
parts of Arabia.)	Sabtah.	
	Raamah	Sheba
	Sabtecha	Dedan
	Nimrod.	
	(Babylonia.)	

MIZRAIM

(Egypt.)	Ludim.
	Anamim.
	Lehabim.
	Naphtuhim.
	Pathrusim.
	Casluhim.
	(Colchis, on Black Sea.)
	{ Philistim.
	{ Caphtorim.
	(Philistines.)

PHUT.

(Probably Libya.)

CANAAN	Sidon (Sidonians).
(Canaanites.)	Heth (Hittite).
	Jebusite.
	Amorite.
	Girgasite.
	Hivite.
	Arkite.
	Sinite.
	Arvadite.
	Zemarite.
	Hamathite.
SHEM.	
Elam.	
(Elamites.)	
Asshur.	
(Assyrians.)	
Arphaxad.	
Salah.	
	{ Peleg.
	Reu.
	Serug.
	Nahor.
	{ Joktan.
	(Arabian.)
	Terah.
Lud.	Haran.
(Lydians.)	Lot.
	(Moabites, Ammonites.)
	Nahor.
	Bethuel.
	Laban.
Aram.	
(Syrians.)	
	Abram.
	Ishmael.
	(Ishmaelites.)
	Isaac.
	Esau.
	(Edomites.)
	Jacob.
	(Israelites.)
	Midian.
	(Midianites.)

NOTE. — The above table is based on the 10th chapter of Genesis. There is much uncertainty as to the actual descendants of some of the persons and hence they are not indicated except where the identity is certain. In the case of the sons of Canaan the names given are at the same time the names of the descendants.

II. THE PERIOD BETWEEN THE OLD AND NEW TESTAMENTS

1. The Dominion of Persia, B. C. 536-333. — The Jews returned from Babylon to build Jerusalem under the protection of the Persian monarchy and they enjoyed peace and prosperity under the same for about 200 years. It is thought that during this period the synagogues originated and also the "tradition of the elders," frequently alluded to by Jesus. Malachi, the last of the prophets, flourished in this period, prophesying quite probably in B. C. 397.

2. The Dominion of Greece, B. C. 333-198. — In 334-3 Alexander the Great conquered the Medo-Persian empire. In 332 he took possession of Jerusalem, though peaceably. After his death in 323 his great empire was divided, Palestine falling to one of his generals, but a few years after was taken by Ptolemy Soter, King of Egypt. Under him and his successors the Jews enjoyed peace. He however transported many of them to Egypt, Libya and Cyrene. During this period the use of the Greek language became general and Alexandria in Egypt became a second Jewish center. Here under the patronage of Ptolemy Philadelphus the Old Testament was translated into Greek about 280. This translation still exists and is called the Septuagint.

3. The Dominion of Syria, B. C. 198-167. — In 198 Antiochus the Great of Syria took Jerusalem, but he granted the Jews many privileges and secured their religious liberty. But his son, Seleucus Philopater, plundered the temple in order to raise money and his successor Antiochus Epiphanes, took the city by storm in 170, slew vast numbers of the Jews and sold many into slavery. The Jews resisted obstinately and the Syrians were guilty of unexampled cruelty. The king plundered the temple, entering even into the Holy of Holies and taking the sacred vessels; a swine was sacrificed upon the altar of burnt offering and broth made from swine flesh was sprinkled all over the building; a statue was erected to Jupiter, the sacred writings were burned, the Jews tortured in order to compel them to renounce their

religion, and the observance of the Sabbath and other religious festivals and customs was forbidden. This was the abomination of desolation spoken of by Daniel the prophet (ch. 11, 31) and a type of the destruction of Jerusalem foretold by Jesus (Matt. 24, 15).

4. The Dominion of the Asmonaeans or Maccabees, B. C. 167-63. — Antiochus tried to stamp out Judaism entirely. There lived a priest at Modin, between Jerusalem and Joppa, whose name was Mattathias, the father of five heroic sons and head of the Asmonæan family. Seeing an apostate Jew offering an idolatrous sacrifice at Modin, he slew him and also the king's servant who had set up the altar. He with his five sons gathered other faithful Jews about them, threw down the altar and then fled to the mountains and raised the standard of liberty. Mattathias died in 166 and his son Judas took his place. He was bold and quick to act and in a few months he had gathered and trained a small army with which he gained brilliant victories against overwhelming odds. The Syrians were expelled and on the 25th of Chisleu, 165, the temple was again rededicated. In commemoration of this event the Feast of Dedication was instituted (John 10, 22). Judas fell in battle with the Syrians in 161 and was succeeded by his brother Jonathan and he in turn, after attaining considerable success, was assassinated by the Syrians in 141 and was succeeded by his brother Simon. Simon succeeded in retaking the stronghold of Zion, which up to this time was held by the Syrians, and secured independence and rest for his people. He likewise gained the active support of the Romans, but in 135 he was murdered at a banquet by his son-in-law, Ptolemæus the governor of Jericho. His son John Hyrcanus became his successor, during which time things went very well, he dying in peace in 106. Aristobulus his son succeeded him and was the first to assume kingly power. Matters now became worse and the house of the Maccabees "presents nothing else but a succession of disgraceful cabals and sanguinary family quarrels." At length, two grandsons of Aristobulus I. quarrelling about the supremacy, the Romans came in 63 under Pompey and took Jerusalem, throwing down

the walls and entering the temple, but leaving its treasures untouched.

5. The Dominion of the Romans, B. C. 63. — After a number of changes of rulers Herod, an Idumean, was appointed king of all Judea. He slew all who remained of the house of the Maccabees, even his wife Mariamne, who was of that house, together with her mother, father and grandfather, and a brother who was put to death while bathing. Likewise his two sons, Aristobolus and Alexander, children of Mariamne, were slaughtered. He thus thought to fortify his throne, and to gain the good will of the people he made many improvements in his kingdom, chief of which was the rebuilding of the temple. It was 500 years since the temple was built under Zerubbabel. It took 46 years to complete the building (John 2, 20). Near the end of his reign Jesus was born and probably his last cruel act was the slaughter of the children of Bethlehem. He died soon afterwards of a loathsome and incurable disease. His kingdom was divided among his sons, Archelaus receiving Judea, Samaria and Idumea; Herod Antipas, Galilee and Berea; and Philip, the northern part of the land east of the Jordan. Archelaus followed the evil practice of his father and after a tyrannical reign of ten years he was banished to Gaul by Augustus. His territories were now attached to the province of Syria and the whole governed by Roman procurators, who resided at Cæsarea and were present at Jerusalem only on festival occasions. Pontius Pilate was the fifth of the procurators.

III. OLD TESTAMENT CHRONOLOGY

B. C.

- 4004 Creation of man.
- 3874 Birth of Seth.
- 3382 Birth of Enoch.
- 3317 Birth of Methuselah.
- 2948 Birth of Noah.
- 2348 The Flood.
- 2233 Confusion of Tongues.
- 2155 Birth of Nahor.
- 1996 Birth of Abram.
- 1921 Call of Abram.
- 1896 Birth of Isaac.
- 1836 Birth of Jacob.
- 1726 Joseph made ruler over Egypt.
- 1706 Jacob moves to Egypt.
- 1571 Birth of Moses.
- 1492 Call of Moses.
- 1491 The Exodus (April).
- 1491-1490 The Law given.
- 1490 The Spies sent out.
- 1451 Death of Moses (February).
- 1451 Passing over Jordan (April).
- 1426 Death of Joshua.
- 1114 Samuel made Judge.
- 1095 Saul made King.

The United Kingdom.

B. C.	Kings	Reign	Prophets
1095	Saul	40 years	Samuel
1055	David	40 years	Gad—Nathan
1015	Solomon	40 years	Nathan

The Divided Kingdom

Kings of Judah	Prophets	Kings of Israel	Prophets	B. C. Years
Rehoboam (17 years)	Shemaiah	Jeroboam I (22 years)	Ahijah	975
Abijah (3 years)	Iddo			957
Asa (41 years)	Oded	Nadab (2 years)		955
	Azariah	Baasha (24 years)		954
	Hanani	Elah (2 years)		953
		Zimri (7 days)		930
		Omri (12 years)		928
		Ahab (22 years)	Elijah	918
Jehoshaphat (25 years)	Jehu	Ahaziah (2 years)	Micaiah	914
	Jahaziel	Joram (12 years)	Elisha	897
	Eliezer			889
Joram (4 years)		Jehu (28 years)		885
Ahaziah (1 year)		Jehoahaz (17 years)		884
Athaliah (6 yrs.), queen	Zechariah, son of Jehoiada	Joash (16 years)	Jonah	878
Joash (40 years)				856

Amaziah (29 years)	Zechariah, 2 Chr. 26, 5	Jeroboam II (41 years)	840
Uzziah (52 years) .....	.....	Anarchy	838
.....	.....	Zachariah (6 months)	825
.....	.....	Shallum (1 month)	809
.....	.....	Menahem (10 years)	783
.....	.....	Pekahiah (2 years)	772
.....	.....	Pekah (20 years)	771
Jotham (16 years)	Isaiah	.....	760
Ahaz (16 years)	Micah	.....	758
.....	.....	.....	758
Hezekiah (29 years)	Nahum	Anarchy	741
.....	.....	Hoshea (9 years)	738
Manasseh (55 years)	Joel	Overthrow of Samaria	729
Amon (2 years) .....	.....	.....	725
Jostah (31 years)	Jeremiah	.....	721
Jehoahaz (3 months)	Habakkuk	.....	696
Jehoiakim (11 years)	Zephaniah	.....	641
Jehoiachin (3 months)	Ezekiel	.....	639
Zedekiah (11 years)	Daniel	.....	609
Destruction of Jerusalem	Obadiah	.....	608
.....	.....	.....	598
.....	.....	.....	588

Governors after the Captivity

B. C.	Governors	Prophets
536	.....	Haggai
457	Zerubbabel	Zechariah
445	Ezra	Malachi
.....	Nehemiah	.....

IV. JEWISH TABLES OF TIME, MEASURE, WEIGHT, MONEY

The Jewish Calendar.

Sacred Year	Civil Year	Month	English	Festivals	Seasons and Products
I	VII	Abib or Nisan, 30 days	{ March April	Passover	{ Latter or spring rains
II	VIII	Zif, 29 days	{ April May		Barley harvest
III	IX	Sivan, 30 days	{ May June	Pentecost	Wheat harvest
IV	X	Thammuz, 29 days	{ June July		{ Hot season Grape harvest
V	XI	Ab, 30 days	{ July August		
VI	XII	Elul, 29 days	{ August September		
VII	I	Tisri, 30 days	{ September October	{ Feast of Trumpets, Atonement, Feast of Tabernacles	{ Former or early rains begin
VIII	II	Bul, 29 days	{ October November		{ Wheat and barley sown
IX	III	Chisleu, 30 days	{ November December	{ Feast of Dedication, John 10:22, 23	
X	IV	Tebeth, 29 days	{ December January		{ Coldest month —hail, snow
XI	V	Shebat, 30 days	{ January February		
XII	VI	Adar, 29 days	{ February March	{ Feast of Purim, Esth. 9:21, 24	{ Almond blossom

The *natural* day was from sunrise to sunset.

The *natural* night was from sunset to sunrise.

The *civil* day was from sunset one evening to sunset the next.

NIGHT (Ancient).

First watch (Lam. 2, 19).

Middle watch (Judg. 7, 19).

Morning watch (Ex. 14, 24).

NIGHT (New Testament).

First watch (sunset to 9 P. M., evening).

Second watch (9 to 12 P. M., midnight).

Third watch (12 to 3 A. M., cock-crow).

Fourth watch (3 A. M. to sunrise, morning).

DAY.

The ancient natural day (from sunrise to sunset) was divided into three parts: Morning, heat of day, and cool of day. In New Testament times it is divided into 12 equal parts, called hours, first, second, etc. These hours varied in length according to the season of the year, the longest hour in midsummer being equal to about $1\frac{1}{4}$ and the shortest in midwinter being equal to about $\frac{3}{4}$ of our hours.

MEASURES OF LENGTH.

	feet	inches
Digit or Fingerbreadth		.79
4 digits = 1 palm		3.17
3 palms = 1 span		9.52
2 spans = 1 cubit	1	7
(The cubit varied in length.)		
4 cubits = 1 fathom	6	4
6 cubits = 1 reed	9	6
Furlong	606	9
15 furlongs = a Sabbath Day's journey.		

LIQUID MEASURE.

1 log = ...	0.523	pint
1 hin = ...	3.142	quarts
1 bath = ...	4.714	gallons
1 kor or homer = ...	47.144	gallons

DRY MEASURE.

1 log = ...	0.523	pint
1 cab = ...	1.047	quarts
1 omer = ...	1.885	gallons
1 seah = ...	1.571	gallons
1 ephah = ...	2.357	pecks
1 kor or homer = ...	5.893	bushels

WEIGHT (Troy).			value in	
	lbs. oz.	grs.	silver	
1 gerah = ...		11.2	.032	
1 bekah = ...		112	.32	
1 shekel ¹ = ...		224	.64	
1 maneh or mina = ...	1 11	167	32.00	
1 talent ² = ...	117	396	1,920.00	

COINS.

The Jews in Old Testament times had no coined money as it is now used in civilized nations. Solomon with all his wealth and wisdom probably never saw a piece of coined money. Gold and silver were used as money by weight (comp. Gen. 23, 4-16). The Jews had no coined money until the time of the Maccabees about B. C. 140.

The following are the names and approximate values of the principal coins current in New Testament times:

SILVER

	cents.
DENARIUS. "Penny" (Matt. 18, 28) — Roman	17
DRACHMA. "Piece of Silver" (Luke 15, 8) — Greek.	17
DIDRACHMA. "Tribute Money" (Matt. 17, 24) — temple tax	32
STATER. "Piece of money" (Matt. 17, 27) — Greek = Jewish shekel, the half shekel being the tem- ple tax	64
ARGURION. "Piece of silver" (Matt. 26, 15) — Greek; another name for the Stater.	

BRONZE.

LEPTON. "Mite" (Mark 12, 42)	$\frac{1}{2}$ cent
KODRANTES. "Farthing" (Matt. 5, 26)	$\frac{1}{4}$ cent
ASSARION. "Farthing" (Matt. 10, 29)	1 cent

¹ A shekel of gold was worth, it is thought, about \$5.25.

² The gold talent is estimated by some at \$28,800, by others as high as \$53,500. It may be said that very much uncertainty still exists concerning the monies and measurements of the Jews.

CANAAN As Allotted To The Twelve Tribes

SCALE OF MILES
0 5 10 15 20



REFERENCE TO TRIBES

- | | |
|------------|------------|
| 1 ASHER | 7 JUDAH |
| 2 BENJAMIN | 8 MANASSEH |
| 3 DAN | 9 NAPHTALI |
| 4 EPHRAIM | 10 REUBEN |
| 5 GAD | 11 SIMEON |
| 6 ISSACHAR | 12 ZEBULON |

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THE KINGDOMS OF ISRAEL AND JUDAH

SCALE OF MILES
0 5 10 20 30 40



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I. THE CHILDHOOD OF JESUS.

1. THE BIRTH OF JOHN THE BAPTIST.

Luke 1, 5-22; 57-80.

1. **Zach-a-ri'-as and E-lis'-a-beth.**—There was in the days of Her'-od, the king of Ju-dæ'-a, a certain priest named Zach-a-ri'-as; and his wife's name was E-lis'-a-beth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child; and both were well stricken in years. And it came to pass, that, while he executed the priest's office before God, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense.

2. **The Angel Appears to Zach-a-ri'-as.**—And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zach-a-ri'-as saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zach-a-ri'-as: for thy prayer is heard; and thy wife E-lis'-a-beth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord; and many of the children of Is'-ra-el shall he turn to the Lord their God. And he shall go before Him in the spirit and power of E-li'-as, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

3. **Zach-a-ri'-as is Struck Speechless.**—And Zach-a-ri'-as said unto the angel, Whereby shall I know this? For I am old, and my wife well stricken in years. And the angel answering said unto him, I am Ga'-bri-el, that stand in the presence of God; and am sent to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou

believest not my words. And the people waited for Zach-a-ri'-as, and marveled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless. And as soon as the days of his ministration were accomplished, he departed to his own house.

4. The Circumcision of John.—Now E-lis'-a-beth's full time came that she should be delivered; and she brought forth a son. And her neighbors and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her. And on the eighth day they came to circumcise the child; and they called him Zach-a-ri'-as after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marveled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And all these sayings were noised abroad throughout all the hill country of Ju-dæ'-a. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

5. The Benedictus.—And his father Zach-a-ri'-as was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Is'-ra-el; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant Da'-vid: as He spake by the mouth of His holy prophets. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people by the remission of their sins. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Is'-ra-el.

GOLDEN TEXT.

Matt. 11, 10. This is he, of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee.

NOTES: 1. **Herod:** Herod the Great, of Idumean or Edomite descent, made king by the Roman emperor, reigned from B. C. 40 to a few months after Jesus' birth. **His lot:** Individual priests were chosen by lot to burn incense in the temple. **Time of incense:** Incense was burnt mornings and evenings (Ex. 30, 7-10); burning it was a symbol of prayer. It was done on the golden altar of incense in the Holy Place. 2. **John:** To whom Jehovah is gracious. **Elias:** The prophet Elijah. 4. **Writing table:** Writing tablet, probably covered with wax and used like a slate. **Hill country of Judæa:** Quite probably the hilly country south of Jerusalem, Hebron, no doubt, being Zacharias' home city. 5. **Benedictus:** Blessing.

APPLICATIONS.

1. They were righteous before God; not like the Pharisee, who wished to appear righteous before men, we are righteous before God when through faith in Jesus our sins are forgiven, and our hearts and lives become pleasing to God.

2. God chose Zacharias and Elizabeth who lived in the obscure hill country, but who were righteous, to be the parents of John, our Lord's forerunner. God does not judge by outward appearance.

3. It was while Zacharias was engaged in devotional service that the angel of the Lord drew near with his joyous message. God draws near to those who draw near to Him.

4. Zacharias had God's word proclaimed to him by an angel, and yet he asked for a sign or proof. He was punished by being made dumb for a season. No sin is more displeasing to God than that of unbelief.

5. We must not follow Zacharias in his doubt of the angel's word, but believe God's promises as did Abraham.

6. Zacharias blessed God for His goodness and mercy as he realized that He was now visiting His people, and that the promised Savior was about to appear. Christians should meditate on God's goodness as it is manifest in the plan of salvation, and their meditation should lead them to praise God with heart and hand and voice.

CATECHISM: Thy kingdom come (Second Petition).

QUESTIONS: 1. When did the priest Zacharias live? 2. What was his wife's name? 3. How did both live? 4. What was wanting to them? How were both already? 5. What did Zacharias have to do in the temple? 6. Who appeared to him? Where? 7. What impression did the appearance make on him? 8. What did the angel say to Zacharias? 9. How should he name his son? 10. What would John do? 11. What did Zacharias say in his weak faith? 12. What sign did he receive for a punishment? 13. Why did the people wonder? 14. What did they notice? How did Zacharias remain? 15. What did Elizabeth receive in her old age? 16. Who rejoiced with her? 17. What was done on the eighth day? 18. How did her friends want to call the child? 19. What

did the mother say about it? 20. What objection did the people make? 21. Who had to decide the dispute? 22. What did Zacharias do? 23. What miracle was done here? 24. What did those present say about it? 25. What song of praise did Zacharias compose? 26. What had God done? 27. What did He say about the child? 28. What was His office to be? 29. What is said of the child's growth? 30. Where did he stay later? 31. What can you say of Herod? Of the burning of incense? Of the writing table? 32. What does the name John mean? 33. What was the hill country? 34. What do we learn from the fact that Zacharias and Elizabeth were chosen to be the parents of this great man? 35. To whom does God draw near? 36. What may we learn from Zacharias' example in uttering the Benedictus?

Memorize: *What is meant by daily bread?*

Everything that belongs to the support and wants of the body, such as food, drink, clothing, shoes, house, home, fields, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, discipline, honor, good friends, faithful neighbors, and the like.

2. THE BIRTH OF JESUS CHRIST.

Luke 1, 26-38; 2, 1-7.

1. The Angel Appears to the Virgin Mary.—And in the sixth month the angel Gab'-ri-el was sent from God, unto a city of Gal'-i-lee, named Naz'-a-reth, to a virgin espoused to a man, whose name was Jo'-seph, of the house of Da'-vid; and the virgin's name was Mar'-y. And the angel came in unto her, and said, Hail, thou that art highly favored. The Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind, what manner of salutation this should be. And the angel said unto her, Fear not, Mar'-y; for thou hast found favor with God. Behold, thou shalt bring forth a son, and shalt call His name Je'-sus. He shall be great, and shall be called the Son of the highest; and the Lord God shall give unto Him the throne of His father Da'-vid. And He shall reign over the house of Ja'-cob for ever; and of His kingdom there shall be no end. Then said Mar'-y unto the angel,

How shall this be? The angel answered, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that HOLY ONE which shall be born of thee shall be called the SON OF GOD. For with God nothing shall be impossible. And Mar'-y said, Behold the handmaid of the Lord; be it unto me according to Thy word. And the angel departed from her.

2. Je'-sus Is Born.—And it came to pass in those days, that there went out a decree from Cæ'-sar Au-gus'-tus, that all the world should be taxed. And this taxing was first made when Cy-re'-ni-us was governor of Syr'-i-a. And all went to be taxed, every one unto his own city. And Jo'-seph also went up from Gal'-i-lee, out of the city of Naz'-a-reth, into Ju-dæ'-a, unto the city of Da'-vid, which is called Beth'-le-hem, because he was of the house and lineage of Da'-vid, to be taxed with Mar'-y his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.

GOLDEN TEXT.

Isaiah 9, 6. Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace.

NOTES: 1. **Sixth month:** That is after the angel had appeared to Zacharias. **Nazareth:** About 14 miles from the Sea of Galilee and 66 north of Jerusalem, in a beautiful hilly region; not mentioned in the Old Testament. **Hail:** That is, "rejoice". **Jesus:** Savior, for He shall save His people from their sins (Matt. 1, 21). **Son of the Highest:** Son of God, true God. **Throne of His father David:** He shall rule the Church or kingdom of God. 2. **In those days:** Soon after the birth of the Baptist. **Cæsar Augustus:** First emperor of Rome; died in A. D. 14. **All the world:** The Roman empire. **Taxed:** Enrolled as by a census. **Bethlehem:** House of bread; a town in the hill country, about six miles south of Jerusalem. **No room in the inn:** The large number gathered here for taxing could not be accommodated in the inn. Shelter was found in a stable.

APPLICATIONS.

1. God always loved men and showed His love in many ways, but in no way so much as when He gave His Son; "God so loved the world, that He gave His only begotten Son."

2. On Christmas day our hearts should be filled with joy, not so much at gifts we receive from one another as at the Gift, God's Son.

3. Mary said, Behold the handmaid of the Lord; be it unto me according to thy Word. We should, like her, be ready to serve wherever the Lord wants us, and to do the work to which He calls us.

4. For with God nothing shall be impossible. How these words cheered the heart of Mary!—May we ever be conscious of this as we go through life.

5. God chose a poor humble woman for the most exalted mission. God can use the least of us in His service.

6. Jesus was wrapped in swaddling clothes and laid in a manger. Shall I, His child, be proud of my clothing and possessions?

7. No room for Joseph, Mary and Jesus at the Inn. Many a person's heart is so full of thoughts of this life that there is no room for a thought of Jesus, much less for Jesus Himself.

CATECHISM: I believe in Jesus Christ, who was conceived by the Holy Ghost, born of the Virgin Mary (From the Creed).

QUESTIONS: 1. To whom was the angel Gabriel sent? 2. Where did Mary live? 3. To whom was she espoused? 4. How did the angel greet her? 5. How did Mary feel at this? 6. How did the angel remove her fear? 7. What did he promise her? 8. What did he say about the child? 9. How should these things be accomplished? 10. How did Mary take it all? 11. What decree did the emperor Augustus make? 12. Which taxing was this? when did it happen? 13. Where were the people obliged to go to be taxed? 14. Whither did Joseph and Mary travel? Why? 15. Where did they find lodgings in Bethlehem? 16. Who was born there? 17. Where was the child Jesus laid? 18. Why was Jesus laid in a manger? 19. In what way has God shown His love for us most plainly? 20. What should give us most joy on Christmas? 21. What may we learn from Mary's willingness to be the Lord's handmaid? 22. Whom even can God use in His service? 23. What thought should hold our pride in check? 24. For what is there no room in many hearts? 25. What does Isaiah say has been born and given unto us? 26. What shall be upon His shoulder? 27. What shall His name be called?

Memorize: *What is the fifth petition?*

And forgive us our trespasses, as we forgive those who trespass against us.

3. THE ANGELS APPEAR TO THE SHEPHERDS.

Luke 2, 8-20.

1. The Message of the Angel.—And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of Da'-vid a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the Babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth, peace, good will toward men.

2. The Adoration of the Shepherds.—And as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Beth'-le-hem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mar'-y and Jo'-seph, and the Babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this Child. And all they that heard it wondered at those things which were told them by the shepherds. But Mar'-y kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

GOLDEN TEXT.

Psalm 23, 1. The Lord is my Shepherd; I shall not want.

NOTES: 1. **The same country:** The hill country south of Jerusalem. **Keeping watch, etc.:** The flock was doubtless in a fold, but the shepherds were near by keeping watch. **All people:** All Israel and through them all nations of the world. **City of David:** Bethlehem, so-called because David was born and raised there. **Christ:** The Greek word for Messiah, meaning "the anointed one," hence the promised Savior. **In the Highest:** In the highest heaven, the proper abode of the great God. 2. **Made known abroad:** Published it among the people of the city.

APPLICATIONS.

1. Because of sin people are afraid in the presence of the angels, but in heaven the redeemed will delight to mingle with God and His angels.

2. The angel said to the shepherds, Fear not, God says the same to us. We need not be afraid of either God or His angels.

3. We are happy on hearing good news in regard to the affairs of life; we should especially rejoice on hearing the tidings of salvation through Jesus Christ.

4. The faith of the shepherds was tried on seeing the humble and lowly surroundings of Jesus, so the faith of the followers of Jesus are tried by the seemingly insignificant means through which the Lord carries on His work.

5. When God promised the Savior to Abraham and others He declared that He would come to save all people. Peace on earth, good will to men, that means everybody.

6. The angels did not tell the shepherds to go to Bethlehem; they went because they were longing to see the Savior. Must you be told, perhaps urged, to go to see Jesus in the service of God's house?

CATECHISM: For Thine is the kingdom, and the power, and the glory, forever and ever, Amen. (Conclusion of Lord's Prayer.)

QUESTIONS: 1. To whom was the birth of Christ first announced? 2. Where were the shepherds? What were they doing there? 3. Who appeared to the shepherds? 4. What did the angel say to the frightened shepherds? 5. In what did the joyful tidings consist? 6. What sign did the angel give them? 7. Who was immediately with the angel? 8. What song of praise did they sing? 9. What did the shepherds say after this? 10. What did they find at Bethlehem? 11. What did they do after they had seen the child? 12. How did people receive the news? 13. What did Mary do? What did the shepherds do finally? 14. When will we not be afraid of God and the angels? 15. What does God say to us in regard to Himself and the angels? 16. What news should especially give us joy? 17. What tries the faith of Jesus' followers? 18. Whom was Jesus sent to save? 19. What moved the shepherds to go to Bethlehem? 20. To what should it not be necessary to urge us? 21. Who is our Shepherd?

Memorize: *What does the fifth petition mean?*

We pray in this petition that our Father in heaven would not look upon our sins, nor on their account deny these our petitions; for we are worthy of none of the things for which we pray, neither have we deserved them; but that He would grant them all to us by grace, for we daily sin much, and indeed deserve nothing but punishment. We will also heartily forgive and readily do good to those who sin against us.

4. JESUS' CIRCUMCISION AND PRESENTATION IN THE TEMPLE.

Luke 2, 21-40.

1. The Circumcision.—And when eight days were accomplished for the circumcising of the Child, His name was called Je'-sus, which was so named of the angel before He was conceived in the womb.

2. The Presentation.—And when the days of her purification according to the law of Mo'-ses were accomplished, they brought Him to Je-ru'-sa-lem, to present Him to the Lord; and to offer a sacrifice to that which is said in the law of the Lord, A pair of turtle-doves or two young pigeons.

3. Sim'-e-on.—And, behold, there was a man in Je-ru'-sa-lem, whose name was Sim'-e-on; and the same man was just and devout, waiting for the consolation of Is'-ra-el: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the Child Je'-sus, he took Him up in his arms, and blessed God, and said, Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gen'-tiles, and the glory of Thy people Is'-ra-el. And Jo'-seph and His mother marveled at those things which were spoken of Him. And Sim'-e-on blessed them, and said unto Mar'-y His mother, Behold, this Child is set for the fall and rising again of many in Is'-ra-el; and for a sign which shall be spoken against; yea, a sword shall pierce through thine own soul also; that the thoughts of many hearts may be revealed.

4. An'-na.—And there was one An'-na, a prophetess, the daughter of Pha-nu'-el, of the tribe of A'-ser: she was of a great age, and had lived with a husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and

spake of Him to all them that looked for redemption in Je-ru'-sa-lem.

5. The Child Grows.—And when they had performed all things according to the law of the Lord, they returned; and the Child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him.

GOLDEN TEXT.

Gal. 4, 4-5. But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

NOTES: 1. **So named of the angel:** See Matt. 1, 21. **Days of her purification:** Forty days after the birth of Jesus; Mary now came to the temple with the offering prescribed by the law of Moses. 2. **To present Him to the Lord:** Being the first-born Jesus belonged to the Lord as priest, as did all the first-born male children in Israel. **A pair of turtle-doves, etc.:** This was the offering prescribed for the poor; others were to bring a lamb and a turtle-dove or pigeon. 3. **Simeon:** Nothing else is known of this man but what is given here. **Consolation of Israel:** The fulfillment of the promises of the Messiah. **Lord, now lettest . . . Israel:** The *Nunc Dimittis*, used in the Communion Service. **Set for the fall of many:** Many will be offended at His teachings and works and will not believe in Him and in consequence fall deeper into sin and condemnation. **Set for the rising of many:** Many shall believe in Him and shall be raised up from sin and death to become children of God. **A sign spoken against:** As Christ came a witness unto the truth and so testified against all error and sin, so the devil and all his servants testify against Christ and his teachings. **A sword, etc.:** Mary's sorrow at seeing the suffering of her Son. 4. **Anna:** Nothing more is known of this woman.

APPLICATIONS.

1. The Child Jesus was circumcised and presented to the Lord. At our baptism you and I were likewise given to the Lord.

2. Simeon praised God that his eyes were permitted to see "Thy salvation." All Christians praise God because in Him they behold God's salvation for sinners.

3. Christ is set for the fall of many, and for the raising of many. Whether one shall be saved or lost depends upon his acceptance or rejection of Christ.

4. Anna served God in the temple for many years and at last was abundantly recompensed by beholding the promised Savior. Those who diligently use the means of grace in the Christian

Church will grow in faith, and by and by see Jesus more plainly and fully.

CATECHISM: Thy kingdom come (Second Petition).

QUESTIONS: 1. When was the child Jesus circumcised? 2. What name did the child receive? 3. By whom was this name given to Him? 4. To whom was the first-born child to be presented? 5. When did this happen? 6. Whither was the child Jesus brought? 7. What pious man was at Jerusalem? 8. What answer had he received from the Holy Spirit? 9. Whither did Simeon come? Why just then? 10. What did he do when he saw the child? 11. What did he say? Whom had he seen? 12. What did he say to Mary? 13. What pious woman was also present? 14. How old was Anna? What did she do? 15. What did the parents now do? 16. What is said of the Child? 17. When were we given to the Lord? 18. What do Christians behold in Christ? 19. Whether one shall be saved or lost depends on what? 20. What will be the consequence if one diligently uses the means of grace? 21. Whom did God send forth in the fullness of time? 22. Why was Jesus made under the law?

Memorize: *What is the fifth petition?*

And forgive us our trespasses, as we forgive those who trespass against us.

What does this mean?

We pray in this petition that our Father in heaven would not look upon our sins, nor on their account deny these our petitions; for we are worthy of none of the things for which we pray, neither have we deserved them; but that He would grant them all to us by grace, for we daily sin much, and indeed deserve nothing but punishment. We will also heartily forgive and readily do good to those who sin against us.

5. THE WISE MEN FROM THE EAST.—FLIGHT INTO EGYPT.

Matt. 2.

1. The Wise Men at Je-ru'-sa-lem.—Now when Je'-sus was born in Beth'-le-hem of Ju-dæ'-a in the days of Her'-od the king, behold, there came wise men from the east to Je-ru'-sa-lem, saying, Where is He that is born king of the Jews? For we have seen His star in the east, and are come to worship Him. When Her'-od the king had heard these

things, he was troubled, and all Je-ru'-sa-lem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Beth'-le-hem of Ju-dæ'-a: for thus it is written by the prophet, and thou Beth'-le-hem, in the land of Ju'-da, art not the least among the princes of Ju'-da: for out of thee shall come a Governor, that shall rule My people Is'-ra-el.

2. Her'-od Inquires of the Wise Men.—Then Her'-od when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Beth'-le-hem, and said, Go and search diligently for the young Child; and when ye have found Him, bring me word again, that I may come and worship Him also.

3. The Wise Men at Beth'-le-hem.—When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young Child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young Child with Mar'-y, His mother, and fell down and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Her'-od they departed into their own country another way.

4. The Flight Into E'-gypt.—And when the wise men were departed, behold, the angel of the Lord appeareth to Jo'-seph in a dream, saying, Arise, and take the young Child and His mother, and flee into E'-gypt, and be thou there until I bring thee word; for Her'-od will seek the young Child to destroy Him. When he arose, he took the young Child and His mother by night, and departed into E'-gypt; and was there until the death of Her'-od; that it might be fulfilled which was spoken of the Lord by the prophet, Out of E'-gypt have I called My Son.

5. The Slaughter of the Innocents.—Then Her'-od, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Beth'-le-hem, and in all the coasts thereof, from two

years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jer-e-mi'-ah the prophet, saying, In Ra'-ma was there a voice heard, lamentation, and weeping, and great mourning, Rach'-el weeping for her children, and would not be comforted, because they are not.

6. The Return to Naz'-a-reth.—But when Her'-od was dead, behold, an angel of the Lord appeareth in a dream to Jo'-seph in E'-gypt, saying, Arise, and take the young Child and His mother, and go into the land of Is'-ra-el; for they are dead, which sought the young Child's life. And he arose, and took the young Child and His mother, and came into the land of Is'-ra-el. But when he heard, that Ar-che-la'-us did reign in Ju-dæ'-a in the room of his father Her'-od, he was afraid to go thither; notwithstanding, being warned of God in a dream, he turned aside into the parts of Gal'-i-lee. And he came, and dwelt in a city called Naz'-a-reth; that it might be fulfilled, which was spoken by the prophets, He shall be called a Naz-a-rene'.

GOLDEN TEXT.

Isaiah 60, 3. The Gentiles shall come to Thy light, and kings to the brightness of Thy rising.

NOTES: 1. **Wise men:** Magicians, that is, the astrologers, soothsayers and the like who also performed the priestly functions among the Persians, Chaldeans and other eastern nations. **His star:** An unusual star by means of which the Lord directed the attention of these men to what had taken place in Judea; possibly they knew something of the prophecy in Numb. 24, 7. **Was troubled:** Herod feared a rival king. **Scribes:** Copyists of the law and hence learned in the same. **By the prophet:** Micah 5, 2. **Princes of Judah:** Places or cities from which important families sprang, as the house of David from Bethlehem. **Governor:** Jesus is here declared to be a ruler over Israel, i. e., spiritual Israel, true believers, or the Church. 3. **Presented Him gifts:** God may be taken as pointing to Jesus as King, frankincense to Him as Lord, myrrh to Him as one who tastes death. **Out of Egypt, etc.:** Hosea 11, 1; Said originally of the whole people of Israel, but here applied to Jesus alone. **Rachel weeping:** Rachel was buried near Rama and she is here represented as weeping in her grave. **Nazarene:** Nazareth was a place not much thought of, and so Jesus came to be little thought of, even despised.

APPLICATIONS.

1. As Jewish shepherds and Gentile wise men worshipped the Child Jesus, so people of all nations are to look to Him as their Savior.

2. God protected His Child because He had a great work to do; so God protects us in our work for Him.

3. The wise men brought the costliest gifts to Jesus. We also should give Him time, strength, money, etc., and do our best to serve Him well.

4. God gave the wise men a star to lead them to Jesus. He has given us His Word to be our guide.

5. The Gentiles still come to Jesus through missionary work.

6. The Christ-Child was forced to flee before the wrath of Herod. Christians are often subjected to the persecution of evil men.

CATECHISM: Thy will be done, on earth as it is in heaven. (Third Petition).

QUESTIONS: 1. Who were the first Gentiles to come to Jesus? 2. In what city did they look for the child? 3. What did they ask? What had they seen? 4. Why had they come? 5. How did the king receive this communication? 6. What did he inquire of the scribes? 7. What answer did he receive? 8. With what prophecy did they prove it? 9. What did Herod wish to know exactly from the Gentiles? 10. Whither did he direct them? What did he say to them? 11. What did the wise men see again? 12. Whither did the star lead them? 13. How did they honor the little child? What did they present to Him? 14. Why did they not go again to Herod? 15. What did the angel now tell Joseph to do? 16. Why go to Egypt? What did Herod now do? 17. What prophecy was fulfilled? 18. What became of Herod? 19. What was Joseph now told to do? 20. Why did he not go to Judea? 21. Where did he go to live? 22. What prophecy was fulfilled? 23. What can you say of the wise men? 24. Who were the scribes? 25. What is understood by princes of Judah? 26. What truth was foreshadowed in the coming of both the Jewish shepherds and Gentile wise men to worship Jesus? 27. What assurance do they have who work for the Lord? 28. In what respect may we follow the example of the wise men? 29. What is to be our guide? 30. How do the Gentiles come to Jesus?

Memorize: *What is the sixth petition?*

And lead us not into temptation.

6. JESUS IN THE TEMPLE IN HIS TWELFTH YEAR.**Luke 2, 41-50.**

1. Je'-sus Lost.—Now His parents went to Je-ru'-sa-lem every year at the feast of the passover. And when He was twelve years old, they went up to Je-ru'-sa-lem after the custom of the feast. And when they had fulfilled the days, as they returned, the Child Je'-sus tarried behind in Je-ru'-sa-lem; and Jo'-seph and His mother knew not of it. But they, supposing Him to have been in the company, went a day's journey: and they sought Him among their kinsfolk and acquaintance. And when they found Him not, they turned back again to Je-ru'-sa-lem, seeking Him.

2. Je'-sus Sitting with the Doctors.—And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard Him were astonished at His understanding and answers.

3. Je'-sus' Parents Amazed.—And when they saw Him they were amazed: and His mother said unto Him, Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing. And He said unto them, How is it that ye sought Me? Wist ye not that I must be about My Father's business? And they understood not the saying which He spake unto them.

GOLDEN TEXT.

Psalm 26, 8. Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth.

NOTES: 1. **Passover:** The greatest of all Jewish festivals, instituted in commemoration of deliverance from the angel of death in Egypt (Ex. 12); also called the Feast of Unleavened Bread; lasted one week; all males were required to attend. That Mary always went along showed her religious character. **Twelve years old:** At the age of twelve the Jewish boy became "a son of the law" and now began to observe the religious duties of a man. **The company:** The people from Galilee were accustomed to going to the feast in companies or caravans; the distance from Nazareth direct was about 70 miles. 2. **Sitting in the midst, etc.:** The doctors, teachers of the law met in certain apartments of the temple for the purpose of studying and teaching the Scriptures. **His mother said unto Him:** He being her child, and Joseph being but His foster-father,

she felt it her special duty to speak to Him in regard to the matter. **My Father's business:** The work my Father in heaven sent Me to do.

APPLICATIONS.

1. Joseph and Mary and their son—the entire family at the service. How seldom do we see parents and children together at divine service!

2. Joseph and Mary found Jesus in the temple. Were you lost would your parents expect to find you in Church or Sunday-school?

3. Jesus showed great familiarity with the Scriptures, and a deep interest in them. If there were more parents who, like Joseph and Mary, would conscientiously teach their children God's Word, there would be more children interested in the work of the Church.

4. Jesus was deeply interested in what these doctors were discussing. Are you interested in the services of God's house?

5. Jesus was about His Father's business—preparing for the work for which the Father had sent Him. Let us never forget that we have a heavenly Father, and that He has a work for us to do.

CATECHISM: We should fear and love God, that we may not despise preaching and His Word; but hold it sacred and gladly hear and learn it (Explanation of the Third Commandment).

QUESTIONS: 1. Where did Jesus' parents go every year at the feast of the passover? 2. In what year of His age did Jesus go along? 3. What happened as His parents were going home again? 4. What did His parents think? 5. Where did they look for Him? 6. When did they find Him? 7. What was Jesus doing there? 8. Why did His hearers wonder? 9. What did His parents think at seeing Him there? 10. What did His mother say? 11. What did Jesus reply? 12. Did they understand Him? 13. What can you say of the feast of the passover? 14. What took place with a Jewish boy when he was twelve years old? 15. What was the custom of the people of Nazareth when they went to celebrate the passover? What lesson may we learn from the fact that all members of the holy family attended the passover? 17. Under what conditions would there be more children interested in the work of the Church? 18. What should we never forget? 19. What house did the Psalmist love? 20. Why did He love this house?

Memorize: *What does the sixth petition mean?*

God indeed tempts no one; but we pray in this petition that God would guard and keep us, so that the devil, the world and our flesh may not deceive us, nor entice us into misbelief, despair and other great shame and vice: and though we be assailed by them that still we may finally prevail, and obtain the victory.

7. JESUS AND HIS HOME AT NAZARETH.

Luke 2, 51-52.

1. Je'-sus Goes Down to Naz'-a-reth. — And He went down with them, and came to Naz'-a-reth, and was subject unto them: but His mother kept all these sayings in her heart.

2. His Growth. — And Je'-sus increased in wisdom and stature, and in favor with God and man.

3. How Children are to be Taught. — [And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.—Deut. 6, 6-9.]

GOLDEN TEXT.

Ex. 20, 12. Honor thy father and mother: that thy days may be long upon the land which the Lord thy God giveth thee.

NOTES: 1. **Went down:** Jerusalem lay much higher than Nazareth. Jerusalem was the great city of the Jews. Nazareth was a little place and little thought of. **Subject unto them:** He was the Son of God, even God Himself, yet He was willingly subject to His parents; an example for all children and young persons. **In her heart:** Not in memory or mind simply, but in a loving, hopeful, believing heart. 2. **Increased:** Grew like any other young man, though in all-round completeness and perfection.—For eighteen years now we learn nothing more of Jesus; He became a carpenter (Mark 6, 3), the occupation of Joseph; every Jewish boy was required to learn some trade.—Since Joseph is not mentioned again it is thought he died during these years. **These words:** The words of the law which God delivered to Israel through Moses. **And thou shalt bind them, etc.:** Some of the Jews later understood these words in a figurative sense, viz., that great pains should be taken to learn and keep God's word; others took them literally, and hence arose the use of phylacteries (Matt. 23, 5), small strips of parchment upon which verses of Scripture were written and which were worn on the forehead and on the left arm during prayer.

APPLICATIONS.

1. Joseph was ever ready to go at God's command. May we always be found doing God's will.

2. Although the Son of God, Jesus was subject to His parents. Are you subject to those whom God has put over you?

3. Mary kept the sayings concerning Jesus in her heart. It is well to keep God's Word in memory, better yet to keep it in the heart.

4. Well for those children of whom it can be said, they grow in favor with God and man.

5. If God's Word is in the heart of a parent, he will teach it to His children. If it is in your heart, you will talk of it to others.

CATECHISM: We should fear and love God, that we may not despise our parents and masters, nor provoke them to anger; but give them honor, serve and obey them, and hold them in love and esteem (Explanation of Fourth Commandment).

QUESTIONS: 1. Where did Jesus go with His parents? 2. How did He behave toward them? 3. What sayings did His mother remember? 4. Why did she keep them in her heart? 5. What is said of Jesus' growth? 6. What was the increase in "wisdom"? 7. What was the increase in "stature"? 8. What was the increase in "favor with God"? 9. What was the increase in "favor with man"? 10. What words had the Lord commanded the people of Israel? 11. Where were these words to be kept? 12. What is meant by keeping them in the heart? 13. To whom were parents to teach these words? 14. How? (One way was to talk to them). 15. When? 16. What other means were to be used for keeping these words? 17. Was Jesus taught thus? 18. Why is going to Jerusalem from Nazareth spoken of as going down to Jerusalem? 19. What was Joseph ever ready to do? 20. What makes it seem remarkable that Jesus should be subject to His parents? 21. How did Mary treat the sayings concerning Jesus that she heard? 22. Of what children can we be sure that it is well? 23. If God's Word is in the heart of parents what will they do? 24. What is it to honor father and mother? 25. How will the Lord bless such children?

Memorize: *What is the sixth petition?*

And lead us not into temptation.

What does this mean?

God indeed tempts no one; but we pray in this petition, that God would guard and keep us, so that the devil, the world and our flesh may not deceive us, nor entice us into misbelief, despair and other great shame and evil; and though we be assailed by them, that still we may finally prevail, and obtain the victory.

II. JOHN THE BAPTIST.

8. JOHN BAPTIZES AND PREACHES REPENTANCE.

Matt. 3, 1-2. Mark 1, 1-8. Luke 3, 1-18.

1. John Preaching Repentance.—Now in the fifteenth year of the reign of Ti-be'-ri-us Cæ'-sar, Pon'-ti-us Pi'-late being governor of Ju-dæ'-a, and An'-nas and Cai'-a-phas being the high priests, the Word of God came unto John the son of Zach-a-ri'-as in the wilderness. And he came into all the country about Jor'-dan, preaching the baptism of repentance for the remission of sins, and saying, Repent ye: for the kingdom of heaven is at hand. For this is He that was spoken of by the prophet I-sai'-ah, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. And all flesh shall see the salvation of God. And John had his raiment of camel's hair, and a leathern girdle about his loins: and his meat was locusts and wild honey.

2. He Rebukes the Phar'-i-sees and Sad'-du-cees.—Then went out to him Je-ru'-sa-lem, and all Ju-dæ'-a, and all the region round about Jor'-dan, and were baptized of him in Jor'-dan, confessing their sins. But when he saw many of the Phar'-i-sees and Sad'-du-cees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have A'-bra-ham to our father: for I say unto you, that God is able of these stones to raise up children unto A'-bra-ham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

3. He Instructs the People.—And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats let him impart to him that hath none; and he that hath meat, let him do likewise. Then

came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not; John answered, saying unto them all, I indeed baptize you with water; but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire; whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner; but the chaff will burn with fire unquenchable. And many other things in his exhortation preached he unto the people.

GOLDEN TEXT.

Acts 19, 4. John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him, which should come after him, that is, on Christ Jesus.

NOTES: 1. **Tiberius Caesar:** His personal name was Tiberius Claudius Nero, the second Roman emperor, A. D. 14 to 37. **Pontius Pilate:** The sixth Roman procurator or governor of Judea, from A. D. 26 to about 37. **Annas and Caiaphas:** The law permitted only one high priest; Annas had been deposed from the office, but still bore the title and, perhaps on account of his age, exercised much influence. **Preaching the baptism of repentance:** By repenting and accepting baptism they would receive the forgiveness of sin. **Locusts:** Four kinds of locusts or grasshoppers were permitted to be eaten (Lev. 11, 22); they were used only by poor people, having been roasted in the fire or dried in the sun. 2. **Pharisees:** The most important religious sect among the Jews; the word means "separatists"; they were careful to observe the law and their traditions outwardly, but were unconverted at heart (see for example Matt. 15, 1-14). **Sadducees:** Another religious sect; they stood in opposition to the Pharisees, but often worked with them against Christ; they did not believe in the resurrection, nor in spirits and angels. **Vipers:** Poisonous reptiles—they were deceitful and treacherous. **Bring forth fruit, etc.:** Show that you are in earnest. **We have Abraham, etc.:** Do not expect to be saved because you are a descendant of Abraham. 3. **Publicans:** Tax-gatherers for the Roman government; many of them were extortionate and as a class they were hated and despised, especially by the Pharisees.

APPLICATIONS.

1. John was in the wilderness yet he was faithfully serving the Lord. Although our place in the world may be lowly, we can do good.

2. John is declared to be a voice. It was not his person but the word he preached that was important. Church workers should keep in mind that they are but messengers; it is the message they bring that saves.

3. John was unseemly in appearance; so the law of God which works repentance is not pleasing to the natural man.

4. It was after the people repented of their sins and made confession that John baptized them. If the heart is not right baptism will not benefit the soul.

5. The Pharisees and Sadducees were bad at heart, and are therefore vipers, although they seemed to be righteous. We cannot judge people by appearance.

6. There will be fruits meet for repentance—an upright life, if the heart is right.

7. Whether publican or soldier, no matter of what calling or rank we may be, we can find some way of serving the Lord.

8. In this life the righteous and the wicked mingle, but after death they will be separated never again to meet.

CATECHISM: Thy kingdom come. (Second Petition).

QUESTIONS: 1. Who had commanded John to baptize? When? 2. Where did he preach and baptize? 3. What was the import of his preaching? 4. How did John clothe himself? On what did he live? 5. Who went out to him? Why? 6. How did John receive the Pharisees and Sadducees? 7. How did he exhort them? How warn them? 8. To what did he liken them? 9. What did the repentant people ask him? 10. What did he answer? 11. What advice did he give the publicans? 12. What did he say to the soldiers? 13. What did the people think of him? 14. But what did John confess? 15. To what did he liken the pious? To what the godless? 16. Who was Tiberius Caesar? Pontius Pilate? 17. What did John preach? 18. What can you say of locusts? Pharisees? Sadducees? Publicans? Vipers? 19. Although we occupy a lowly place what can we do? 20. What is meant when John is referred to as a voice? 21. John's appearance reminds us of what feature of God's law? 22. When will baptism not benefit the soul? 23. Why were the Pharisees and Sadducees compared with vipers? 24. What will be the case if the heart is right? 25. What can all people find? 26. What will take place at the last day as regards the righteous and the wicked? 27. In what way did John baptize? 28. What did he say of Christ?

Memorize: *What is the seventh petition?*

But deliver us from evil.

9. JESUS BAPTIZED. — JOHN POINTS TO JESUS.

Matt. 3, 13-17. John 1, 19-34.

1. Je'-sus is Baptized. — Then cometh Je'-sus from Gal'-i-lee to Jor'-dan unto John, to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Je'-sus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered Him.

2. The Voice from Heaven. — And Je'-sus, when He was baptized, went up straightway out of the water, and prayed: and, lo, the heavens were opened unto Him, and John saw the spirit of God descending like a dove, and lighting upon Him. And lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased.

3. John's Testimony Concerning Je'-sus. — And this is the record of John, when the Jews sent priests and Le'-vites from Je-ru'-sa-lem to ask him, Who art thou? And he confessed, and denied not: but confessed, I am not the Christ. And they asked him, What then? Art thou E'-li'-as? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet E'-sai'-as. And they which were sent were of the Phar'-i-sees. And they asked him, and said unto him, Why baptized thou then, if thou be not that Christ, nor E'-li'-as, neither that Prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Beth-a'-bar-a beyond Jordan, where John was baptizing.

4. John Points to Je'-sus. — The next day John seeth Je'-sus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is He of whom I said, After me cometh a man which is preferred before me;

for He was before me. And I knew Him not: but that He should be manifest to Is'-ra-el, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not; but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.

GOLDEN TEXT.

Heb. 1, 6. When He bringeth in the Firstbegotten into the world, He saith, And let all the angels of God worship Him.

John 1, 19. Behold the Lamb of God which taketh away the sin of the world.

NOTES: 1. **Then:** After John had been preaching and baptizing for some time; Jesus was now about 30 years old (Luke 3, 23). **Fulfill all righteousness:** To do the entire law and will of God. 2. **Like a dove:** The scene was real (Luke 3, 22); the dove was an emblem of purity, gentleness and harmlessness and in the Church is now looked upon as an emblem of the Holy Spirit.—The baptism affords proof of the Holy Trinity; the Father, the Son, the Holy Spirit, each one appearing individually. 3. **The Jews:** The religious authorities at Jerusalem. **Elias:** Elijah; some thought that Elijah himself would come again; John was Elijah the forerunner (Mal. 4, 5). **That prophet:** The prophet predicted by Moses, the Messiah Himself (Deut. 18, 15). **Bethabara:** House of the Lord; on the eastern side of the Jordan. 4. **Lamb of God:** The sacrifice that God provided, to which all other lambs and other animals offered in sacrifice pointed. **After me . . . before me:** Jesus came after John for He entered upon His public ministry after John did. Jesus was before John because He is true God, and was from all eternity.

APPLICATIONS.

1. John objected to baptizing Jesus because he considered himself unworthy of the honor, but yielded when Jesus said, Suffer it to be so. While we should have an humble estimate of ourself, we should not refuse to do what God has given us to do.

2. The people suspected that John was the Christ, but he said, I am not the Christ. Let us be careful not to attract to ourselves the credit and praise that is due the Lord.

3. John might have received great honor from the people had he not truthfully declared, I am not the Christ. Like him, we must give all honor to the Lord for all the good that is about us.

4. Jesus did not need baptism, for He had no sins; yet He was baptized, because it was His Father's will. How much more should not we who are sinful make use of baptism and hear and learn God's Word.

5. John recognized Jesus and pointed others to Him, saying, Behold the Lamb of God. We, too, by our lives and our confession, should be directing others to Jesus, the Lamb of God.

CATECHISM: Baptism is not simply water, but it is the water comprehended in God's command and connected with God's Word.

QUESTIONS: 1. Who also wished to be baptized by John? 2. What did John say to it? 3. What did Jesus answer? 4. What did John do then? 5. What miracle took place when Jesus was baptized? 6. In what form did the Holy Spirit descend on Jesus? 7. What did the voice from heaven say? 8. What persons were sent to John? 9. What for? 10. What did John say? 11. What did they mean by John being Elias? Or "that prophet"? 12. Why did they want a definite answer? 13. What did John say? 14. Who sent these men? 15. What did John say about his baptism? 16. What did he say about Jesus? 17. Where were these things done? 18. What did John say of Jesus the next day? 19. What did he mean by this? 20. How did John come to know Jesus? 21. What did he say of Jesus' baptism? 22. Whom did he declare Jesus to be? 23. How old was Jesus at this time? 24. What is not implied by the words, Went up out of the water? 25. What doctrine is proved by Jesus' baptism? 26. In what sense was Jesus after John? Before him? 27. Why did John object to baptizing Jesus? When did he yield? 28. What should we not refuse to do? 29. In what respect should we be careful? 30. How might John have received great honor to himself? 31. What may we learn from this? 32. In what way may we also direct others to Jesus? 33. Who is the Firstbegotten? 34. Why are all to worship Him?

Memorize: *What does the seventh petition mean?*

We pray in this petition, as in a summary, that our Father in heaven would deliver us from every evil of body and soul, property and honor; and finally, when our last hour has come, great us a blessed end, and graciously take us from this vale of tears to Himself in heaven.

III. JESUS' TEACHING AND MIRACLES.

10. THE TEMPTATION OF JESUS.

Matt. 4, 1-11.

1. Je'-sus is Tempted. — Then was Je'-sus led up of the Spirit into the wilderness to be tempted of the devil. And when He had fasted forty days and forty nights, He was afterward a hungered. And when the tempter came to Him, he said, If Thou be the Son of God, command that these stones be made bread. But He answered and said, It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

2. The Second Temptation. — Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Je'-sus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

3. The Third Temptation. — Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them, in a moment of time: and saith unto Him, All these will I give Thee, if Thou wilt fall down and worship me. Then said Je'-sus unto him, Get thee hence, Sa'-tan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth Him, and, behold angels came and ministered unto Him.

GOLDEN TEXT.

Hebrews 4, 15. For we have not a high priest which cannot be touched with a feeling of our infirmities: but was in all points tempted like as we are, yet without sin.

NOTES: 1. **Then:** Immediately after His baptism. Chronologically this lesson belongs between paragraphs 2 and 3 of the

preceding lesson. **The wilderness:** Quite probably the region north of Jericho. **Tempted:** According to Luke 4, 2, He was tempted during the entire forty days; the three temptations mentioned in the account being probably the last and fiercest assault. **Afterward:** Jesus felt no hunger during the period of fasting. His time being given to meditation. **Command that these stones, etc.:** The devil wanted to move Jesus to doubt the love and providing care of His Father. **It is written:** Deut. 8, 3. 2. **Pinnacle of the temple:** Temple here means the whole cluster of temple buildings, the porches or colonnades on the east and south overlooked dizzy heights. **Cast thyself down:** Here the devil wants Jesus to do the opposite from the above and expose Himself unnecessarily to danger. The devil did not quote correctly (Ps. 91, 11, 12). **Written again:** Deut. 6, 16. 3. **All these will I give thee:** For worshipping him the devil wanted to give Jesus a kingdom at once instead of laboring and suffering three years for one. It is written: Deut. 6, 13. **Leaveth Him:** Only for a season (Luke 4, 13).

APPLICATIONS.

1. Although Jesus was in a lonely region the devil tempted Him. We cannot hide from Satan. He follows us wherever we go.

2. It was the Father's will that Jesus should be tempted. The first Adam was overcome by Satan's temptation; Jesus, the second Adam, must be tempted and come out victorious, and regain for us what was lost through the fall of our first parents.

3. The devil tempted Jesus with regard to something to eat when He was weak with hunger; so he tempts us where we are weakest and at a time when we are most apt to yield.

4. Jesus meets Satan with a passage of Scripture. God's Word is a sword by which the Christian can overcome the enemy.

5. The favor and blessing of God is of infinite more value than bread, and without it all the bread we eat will do us no good.

6. The devil pretends to love God's Word, but changes it and tries to lead us to believe a lie.

7. God has promised to take care of us while we are in the path of duty, but He has given no promise of protection to those who leave that path.

8. Jesus would do no wrong to secure the pleasures and glories of the world, but, alas, what a hold these things have upon us!

CATECHISM: Lead us not into temptation (Sixth Petition).

QUESTIONS: 1. Whither was Jesus led after His baptism? 2. By whom was He led into the wilderness? For what purpose? 3. How long did He fast? Who then came to Him? 4. What did the tempter say? 5. With what passage did Jesus answer the devil's request? 6. Whither did the devil then lead the Lord Jesus? 7. What should he do there? To what passage did the devil refer? 8. But what word of God did Jesus present against him? 9. Where did the devil lead Him for the third time? 10. What did

he show Him there? 11. Under what condition should Jesus have that? 12. What answer did Jesus make? 13. What had the devil then to do? 14. What did the holy angels then do? 15. What can you say of our Lord's temptation? 16. What did Satan want Jesus to doubt? 17. To what did he wish Him to expose Himself when he asked Him to cast Himself from the pinnacle? 18. Where in this world will we be free from Satan's temptations? 19. Who willed that Jesus should be tempted? 20. How does Satan show his shrewdness in tempting us? 21. With what did Jesus meet Satan? 22. What is of infinite more value than bread? 23. How does Satan use God's Word? 24. How long will God take care of us? 25. What has a strong hold upon us? 26. What kind of a high priest have we? 27. Who is this our high priest?

Memorize: *What is the seventh petition?*

But deliver us from evil.

What does the seventh petition mean?

We pray in this petition, as in a summary, that our Father in heaven would deliver us from every evil of body and soul, property and honor; and finally, when our last hour has come, grant us a blessed end, and graciously take us from this vale of tears to himself in heaven.

11. THE FIRST DISCIPLES OF JESUS.

John 1, 29-51.

1. John Again Points to Je'-sus.—Again, the next day after, John stood, and two of his disciples; and looking upon Je'-sus as He walked, he saith, Behold the Lamb of God!

2. An'-drew and Pe'-ter.—And the two disciples heard him speak, and they followed Je'-sus. Then Je'-sus turned, and saw them following, and saith unto them, What seek ye? They said unto Him, Rab'-bi, where dwellest Thou? He saith unto them, Come and see. They came and saw where He dwelt, and abode with Him that day. One of the two was An'-drew, Si'-mon Pe'-ter's brother. He first findeth his own brother Si'-mon, and saith unto him, We have found the Mes-si'-as. And he brought him to Je'-sus. And when Je'-sus beheld him, He said, Thou art Si'-mon the son of Jo'-na: thou shalt be called Ce'-phas, which is by interpretation, A stone.

3. Phil'-ip and Na-than'-a-el.—The day following Je'-sus would go forth in Gal'-i-lee, and findeth Phil'-ip, and said unto him, Follow me. Phil'-ip findeth Na-than'-a-el, and saith unto him, We have found Him, of whom Mo'-ses in the law, and the prophets, did write, Je'-sus of Naz'-a-reth, the Son of Jo'-seph. And Na-than'-a-el said unto him, Can there any good thing come out of Naz'-a-reth? Phil'-ip saith unto him, Come and see. Je'-sus saw Na-than'-a-el coming to Him, and saith of him, Behold an Is'-ra-el-ite indeed, in whom is no guile! Na-than'-a-el saith unto Him, Whence knowest Thou me? Je'-sus answered and said unto him, Before Phil'-ip called thee, when thou wast under the fig tree, I saw thee. Na-than'-a-el saith unto Him, Rab'-bi Thou art the Son of God; Thou art the King of Is'-ra-el. Je'-sus answered, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these. Verily, Verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

GOLDEN TEXT.

Matt. 16, 24. If any man will come after Me, let him deny himself, and take up his cross, and follow me.

NOTES: 1. **The next day after:** The second day after John had answered the priests from Jerusalem. **As He walked:** Jesus had returned from the temptation. 2. **Two disciples:** The one was Andrew, the other doubtless John who does not mention his own name nor that of his brother James in his Gospel. **Rabbi:** Title for teacher. **First found:** It would seem from this that John also found his brother and brought him to Jesus. **Cephas:** Aramaic of which Petros (Peter) is the Greek. Andrew and Peter and Philip were of Bethsaida; Nathaniel of Cana in Galilee. 3. **Moses . . . and the Prophets:** The Old Testament Scriptures. **An Israelite indeed, etc.:** A true Israelite with an honest heart and open countenance. **Thou shalt see greater things:** Have greater proofs that Jesus is the Son of God. **Ye shall see heaven open, etc.:** Jesus points here to the direct and open communion between himself and heaven, i. e., God. The reference is to Jacob's dream at Bethel.

APPLICATIONS.

1. Andrew and John, having been assured that Jesus was the Lamb of God, at once followed Him. Faith will move us to learn more of Jesus.

2. If we have learned to know Jesus we should follow Him. We follow Him by humbly accepting His Word.

3. We do not know where Jesus had His home during those days, but we know where He is now. He is with us, and especially draws near to us in the Word and sacraments.

4. Jesus invited these men to come and see. He also invites us to hear His Word, and through it learn to know Him.

5. These disciples were not moved by curiosity. They abode with Jesus and became His followers. If we are sincere when we go to hear God's Word we will be well repaid.

6. Andrew brought Simon to Jesus, and Philip brought Nathanael. Is there not some one whom you could bring?

7. Jesus knew Nathanael—knew his heart. He knows you and me. Well for us if He knows us to be without guile.

CATECHISM: I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel (Part of Explanation of Third Article).

QUESTIONS: 1. When did John again see Jesus? 2. What did he say of Him? 3. Who heard him say this? 4. What were they moved to do? 5. How many disciples followed after Jesus? 6. How long did they stay with Him? 7. Which two disciples were these? 8. Whom did Andrew find soon? How did he speak to him? 9. What name did Jesus give Peter? 10. How did Jesus call Philip? 11. Who led Philip to Jesus? 12. What did he say to Nathanael? What did Nathanael answer? 14. With what words did Jesus greet Nathanael? 15. What question did the latter ask Jesus? 16. What did Jesus answer? 17. What confession did Nathanael then make? 18. What did Jesus say then? 19. What will faith move us to do? 20. How do we follow Jesus? When will we follow Him? 21. Where is Jesus now, and in what way does He especially draw near to us? 22. What invitation does Jesus extend to us? 23. Under what conditions is one well repaid for hearing God's Word? 24. What must we do in order to follow Jesus?

Memorize: *What is the conclusion?*

For Thine is the kingdom, and the power, and the glory forever and ever. Amen.

12. THE MARRIAGE IN CANA.

John 2, 1-11.

1. **Je'-sus Called to a Marriage.**—And the third day there was a marriage in Ca'-na of Gal'-i-lee; and the mother of Je'-sus was there: and both Je'-sus was called, and His

disciples, to the marriage. And when they wanted wine, the mother of Je'-sus saith unto Him, They have no wine. Je'-sus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants, Whatsoever He saith unto you, do it.

2. The Water Made Wine. — And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Je'-sus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And He saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the ruler of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine unto now.

3. The First Miracle. — This beginning of miracles did Je'-sus in Ca'-na of Gal'-i-lee, and manifested forth His glory; and His disciples believed on Him.

GOLDEN TEXT.

John 1, 14. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.

NOTES: 1. **Third day:** The second day after the day on which Jesus started for Galilee (John 1, 43). **Cana of Galilee:** A village supposed to have been about four miles northeast of Nazareth, called Cana of Galilee to distinguish it from another Cana, probably in Judea. **They wanted wine:** Wine was a common drink among the people and upon festival occasions, especially at a wedding, it would have been deemed a sort of disgrace not to have had wine, much as if with us there were no coffee or tea. **Woman, etc.:** Jesus so addressed Mary to show that in matters of His office she was no more to Him than another woman (comp. 19, 26). 2. **Purifying of the Jews:** The laws of purifying required a great amount of water for the frequent washing of hands, cooking utensils, tables and the like. **Firkin:** nine gallons. **Well drunk:** This does not imply that the guests upon this occasion drank to excess. **Believed on Him:** Their faith in Him was strengthened.

APPLICATIONS.

1. Jesus and His disciples were guests at a marriage feast; it is not wrong therefore for Christians to meet with their friends for enjoyment, but, of course, even at a feast a Christian does everything decently and in order.

2. Mary knew that Jesus wanted the marriage feast to pass off pleasantly, therefore she said to the servants, Whatsoever He saith unto you, do it. It cheers us to know that the Lord wants us to be happy.

3. Jesus made the best of wine, and made plenty of it. We should believe that Jesus always wants to do the very best for us.

4. Jesus would have Mary wait until His hour had come. He would have us also to do so. It is often hard to wait for the Lord's time, but it is best, for His time is the best.

5. These young people invited Jesus to their wedding. Jesus is the best friend that we can take into our homes.

CATECHISM: We should fear and love God, that we may lead to a chaste and decent life in word and deed, and each love and honor his spouse. (Explanation of Sixth Commandment).

QUESTIONS: 1. What was being celebrated at Cana? 2. Who was invited to the wedding? 3. What began to fail? 4. What did the mother of Jesus then say to her Son? 5. What answer did Jesus give? 6. What did she say to the servants? 7. What did Jesus say to the servants? 8. What did the servants do? 9. To whom did they have to bring of the contents of the water-pots? 10. What miracle had been done? 11. What did the ruler of the feast say to the bridegroom? 12. What can you say of Cana? 13. How did Jesus address Mary? Why? 14. Why was so much water used at a Jewish feast? 15. How may we look upon it when Christians meet to enjoy themselves? How will they then at such times deport themselves? 16. What is the Lord's will concerning our happiness? 17. What should we believe in regard to the Lord's dealings with us? 18. On whose honor should we learn to wait? Why? 19. What may we learn from the example of these young people? 20. Which miracle in number was this miracle of the Lord? 21. What did Jesus thus manifest? 22. Whom did His disciples now consider Him? 23. Who is the Word made flesh? 24. What kind of glory has He?

Memorize: *What does the conclusion mean?*

That I should be certain these our petitions are acceptable to our Father in heaven and heard by Him; for He Himself has commanded us so to pray, and has promised to hear us. Amen, Amen, that is, yea, yea, it shall be so.

13. A NOBLEMAN COMES TO JESUS.

John 4, 46-54.

1. The Nobleman's Request. — Je'-sus came again into Ca'-na of Gal'-i-lee, where He made the water wine. And there was a certain nobleman, whose son was sick at Ca-per'-na-um. When he heard that Je'-sus was come out of Ju-dæ'-a into Gal'-i-lee, he went unto Him, and besought Him that He would come down and heal his son; for he was at the point of death. Then said Je'-sus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto Him, Sir, come down ere my child die.

2. The Son is Healed. — Je'-sus saith unto him, Go thy way; thy son liveth. And the man believed the word that Je'-sus had spoken unto him, and he went his way. And as he was now going down, his servants met him and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

3. The Whole House Believes. — So the father knew that it was at the same hour, in which Je'-sus said unto him, Thy son liveth: and himself believed and his whole house. This is again the second miracle that Je'-sus did, when He was come out of Ju-dæ'-a into Gal'-i-lee.

GOLDEN TEXT.

Isaiah 61, 1. The Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted.

NOTES: 1. **Came again into Cana:** After the marriage at Cana Jesus spent the greater part of a year teaching, mostly in Judea. **Nobleman:** An officer of Herod Agrippa, the ruler of Galilee. **Capernaum:** A city on the northwestern shore of the Sea of Galilee; Jesus made it His home and the center of His work in Galilee, Peter, it seems, having a house there. **Except ye see signs, etc.:** Jesus saw that the officer's faith, as well as that of the Galileans' generally, rested only on the miracles which He had done; they were ready to believe His miracles but not His words. Jesus wanted to lead them to a purer, stronger faith. 2. **The seventh hour:** One p. m. The distance between Cana and Capernaum was some 20 miles. 3. **Second miracle:** That is, the second done in Galilee. **Believed:** Believed that Jesus was the Christ.

APPLICATIONS.

1. It was after the nobleman saw that the physicians were unable to save the life of his child that he hastened to Jesus. The trials of life should serve the same purpose with us.

2. The officer rested his faith on what he saw—miracles. True faith rests on the Word of God, and does not ask for outward signs or proofs.

3. The officer thought that Jesus must come down and see his child before He could cure him. It is Jesus' word that is all powerful. We have His Word. His visible presence is not necessary.

4. When Jesus said, Go thy way; thy son liveth, the officer believed. Well for us if we learn like him to take Jesus at His word. He speaks to us in the Bible.

5. This sickness was the means of bringing this man and all his house unto faith in Jesus. Sickness and other trouble may be God's means of bringing blessings to us.

CATECHISM: I believe in God the Father, almighty, maker of heaven and earth (First Article).

QUESTIONS: 1. Whither did Jesus come again? 2. What had He done there the first time? 3. Who was sick at Capernaum? 4. What had the noblemen heard? 5. What did he ask of Jesus? 6. What was the condition of the nobleman's son? 7. What did Jesus say to the nobleman? 8. What did the nobleman then say? 9. What did the Savior say in answer to the nobleman's prayer? 10. Did the nobleman have faith in Jesus? 11. What did the servants say to their master? 12. What question did he ask them? 13. What was their reply? 14. What did the father then know for certain? 15. Who believed besides the father? 16. What is the number of this miracle? 17. Who was this nobleman? 18. What can you say of Capernaum? 19. What purpose should life's trials serve us? 20. On what did the officer rest his faith? 21. On what does true faith rest? 22. What did the nobleman think that Jesus must do? 23. What is all powerful? What is not necessary? 24. What is it well for us to do? 25. What blessing did the sickness of the child bring to the officer and his household? 26. For what purpose was Jesus sent into the world?

Memorize: *The conclusion.*

For thine is the kingdom, the power, and the glory forever and ever. Amen.

What does Amen mean?

That I should be certain these our petitions are acceptable to our Father in heaven and heard by Him; for He himself has commanded us so to pray, and has promised to hear us. Amen, Amen, that is, yea, yea, it shall be so.

14. JESUS AND THE WOMAN OF SAMARIA.**John 4, 3-42.**

1. At Ja'-cob's Well. — Je'-sus left Ju-dæ'a, and departed again to Gal'-i-lee. And He must needs go through Sa-ma'-ri-a. Then cometh He to a city of Sa-ma'-ri-a, which is called Sy'-char. And Ja'-cob's well was there. Je'-sus therefore, being wearied with His journey, sat thus on the well. There cometh a woman of Sa-ma'-ri-a to draw water: Je'-sus said unto her, Give Me to drink. For His disciples were gone away unto the city to buy meat. Then saith the woman of Sa-ma'-ri-a unto Him, How is it Thou, being a Jew, asketh drink of me, who am a woman of Sa-ma'-ri-a? For the Jews have no dealings with the Sa-ma'-ri-tans. Je'-sus answered, If thou knewest the gift of God, and who it is that saith unto thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water. The woman saith unto Him, Sir, Thou hast nothing to draw with, and the well is deep: from whence then hast Thou that living water? Art Thou greater than our father Ja'-cob, which gave us the well? Je'-sus answered, Whosoever drinketh of this water, shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst. The woman saith unto Him, Sir, give me this water, that I thirst not, neither come hither to draw.

2. True Worship. — Je'-sus saith unto her, Go call thy husband and come hither. The woman answered, I have no husband. Je'-sus saith unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband. The woman saith unto Him, Sir, I perceive that Thou art a prophet. Our fathers worshiped in this mountain; and ye say, that in Je-ru'-sa-lem is the place where men ought to worship. Je'-sus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Je-ru'-sa-lem, worship the Father. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in

spirit and in truth. The woman saith unto Him, I know that Mes-si'-as cometh which is called Christ: when He is come, He will tell us all things. Je'-sus saith unto her, I that speak unto thee am He.

3. The Sa-ma'-ri-tans.—The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto Him, And many of the Sa-ma'-ri-tans of that city believed on Him for the saying of the woman. So when the Sa-ma'-ri-tans were come unto Him, they besought Him that He would tarry with them: and He abode there two days. And many more believed because of His own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Savior of the world.

GOLDEN TEXT.

Isaiah 49, 6. It is a light thing that Thou shouldest be My servant, to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation to the end of the earth.

NOTES: 1. **Samaria:** The province lying between Judea on the south and Galilee on the north. The Samaritans were a mixed race of Israelites and Assyrians (see 2 Kings 17, 24-41, for their origin). There was a bitter feeling between the Jews and Samaritans, and the Galileans in going to Jerusalem did not pass through Samaria, but went around east of the Jordan. **Sychar:** Either the ancient Schechem, also called Sichem, or a town near that site, in the valley between mounts Ebal and Gerizim, 34 miles north of Jerusalem. **Jacob's well:** Digged by Jacob, though the fact is not mentioned in the Old Testament. **Wearied:** It was the noon hour. **Living water:** The Gospel which gives eternal life. 2. **Worshiped in this mountain:** Mount Gerizim, where the Samaritans formerly had a temple. **The hour cometh, etc.:** The time is coming when the work of redemption will be complete, and when the worship by sacrifices and ceremonies will be done away with. Then people will not need to go to Jerusalem to the temple, nor to Mount Gerizim, but can worship God wherever they may be.

APPLICATIONS.

1. Although the Jews were so bitter against the Samaritans, Jesus abode with them and taught them. He is no respecter of persons. In your treatment of others whom do you resemble, the Jews or Jesus?

2. As there is great difference between ordinary water and the water of life which Jesus gives, so there is a great difference between temporal blessings in general, and the blessings that have to do with eternity. On which have you centered your affections?

3. Those who drink of the living water that the Lord gives will not thirst again. The possession of salvation through faith in Christ always affords peace and joy and strength.

4. Had this woman known that it was Jesus that addressed her, she would have begged for His blessing. If we rightly value God's Word, through which Jesus draws near to us, we would be more anxious to hear and learn it.

5. The woman hoped that Jesus was the promised Messiah, and hastened to tell her neighbors, and many of the Samaritans came and heard Him and believed on Him. A few words and a little effort on the part of the humblest of us might do great good.

CATECHISM: I believe in the Holy Ghost; the Holy Christian Church, the communion of saints (Part of Third Article).

QUESTIONS: 1. Whither did Jesus go? Through what country did He travel? 2. What city did He come to? Where did He seat Himself? 3. Who came to the well? 4. What did Jesus say to the woman? 5. What did the woman say in astonishment? 6. What did Jesus wish to give her? 7. How did the woman dispute further? 8. How did Jesus awake in her the desire for living water? 9. What did the woman ask for then? 10. What did Jesus desire first? 11. What was the woman compelled to confess? 12. What did Jesus then say to her face? 13. What conclusion did the woman draw from these words? 14. What question did she ask? 15. What did Jesus answer? How must men worship God? 16. For whom did the woman hope? 17. Whom did Jesus acknowledge Himself to be? 18. What did the woman then do quickly? 19. Whither did the people of the town come? 20. What did they ask of Jesus? Why did they believe? 21. What did they say to the woman? 22. What can you say of Samaria? Of the Samaritans? Of Sychar? Of Jacob's well? Of living water? 23. How did Jesus show that He is no respecter of persons? 24. What is meant by the expression that those who drink of this water shall never thirst again? 25. What would be the consequence if we rightly valued God's Word? 26. In what respect should we follow this woman's example? 27. Who has been given for a light to the Gentiles?

Memorize: *What is baptism?*

Baptism is not simply water, but it is the water comprehended in God's command and connected with God's word.

15. THE SERMON ON THE MOUNT.

Matthew — Chapters 5-7.

1. The Beatitudes.—And Je'-sus, seeing the multitudes, went up into a mountain; and when He was set, His disciples came unto Him, and He taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

2. Love Your Enemies.—Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father, which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye therefore perfect, even as your Father which is in heaven is perfect.—When thou doest alms, let not thy left hand know what thy right hand doeth.

3. The Lord's Prayer.—When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them. After this manner therefore pray ye:

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; for Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

4. Care.—Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Sol'-o-mon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.

GOLDEN TEXT.

Matt. 7, 7. Ask, and it shall be given you.

NOTES: 1. **Mountain:** Probably a certain hill near Capernaum and the sea shore, called the Horns of Hattin. **He taught them:** "The sermon on the Mount" which He preached this time, is the longest continued discourse of Jesus of which we have a record, the lesson here containing only a few extracts. The first part, v. 3-11, is called the **Beatitudes**, that is blessings; divine blessings, for body and soul, for time and eternity. We are not to suppose that these eight blessings have reference to eight separate classes of people; they are so many prominent graces or virtues, and are expected to be found in every true disciple. 2. **Let not thy left hand know, etc.:** Do not tell others about the alms you have given. 3. **Use not vain repetitions:** Among some heathen and religious cults, even those calling themselves Christian, the efficacy of prayer is supposed to

rest upon the repetition of a set form—an exercise of the tongue rather than the expression of the soul. 4. **Take no thought:** Do not be anxiously concerned. **Gentiles:** All people outside of the Jews; they did not know the true God and did not seek Him, but lived only for the things of this world.

APPLICATIONS.

1. During Christ's ministry multitudes followed Him on account of many different reasons. We should be of the multitude that follows Christ because we realize our need for Him and love Him.

2. Wealthy unbelievers feel rich but are poor because their sins are not forgiven; believers feel poor but are rich for their sins are not remembered against them.

3. When there is an abundance of palatable food on hand hungry people are more fortunate than those who have no desire for food; so those who feel their spiritual emptiness are fortunate they are ready to receive the forgiveness and grace that are offered to all through Christ.

4. Real peacemakers are they who not only live in peace with their fellow men, but try to lead others to accept Jesus Christ, and thus be at peace with God.

5. It is quite natural to love our friends but only the grace of God can lead us to love our enemies.

6. If we are prompted by love in giving alms we will not seek the praise of men for our good deeds.

7. Hypocrites are those who do what is right because it gives them standing in the eyes of men. Do we, in our desire for standing in the eyes of man, lose our standing in the eyes of God?

8. Enter into thy closet when thou prayest. We close our eyes and fold our hands and endeavor to shut ourselves away from the things of this life in order that our whole heart may be in our prayer.

9. Since God has given us our life we should not doubt His willingness to give us food and raiment, which are quite insignificant compared with life.

10. While we are not to be worried in regard to our temporal necessities, yet we are not to be idle or careless or wasteful.

CATECHISM: We should fear, love and trust in God above all things (Explanation of First Commandment).

QUESTIONS: 1. What are the Beatitudes? 2. Where did Jesus preach them? 3. How are we to treat our enemies? 4. How perfect ought we to be? 5. How are we to give alms? 6. How should we not pray? 7. How should we pray? 8. What is the Lord's Prayer? 9. How many petitions does it contain? 10. Is there anything that we have a right to pray for that is not included in the Lord's Prayer? 11. Why should we not worry about food and

clothing? 12. What does the Savior hold up to us as an example in regard to food? 13. What in regard to clothing? 14. What are we to seek first of all? 15. What shall we have if we thus seek? 16. In what respect are wealthy unbelievers poor? Poor believers rich? 17. When is it fortunate to be hungry? In what respect are they who feel their spiritual emptiness fortunate? 18. Who are the best peacemakers? 19. What can lead us to love our enemies? 20. What will we not seek if we are prompted by love in giving alms? 21. What should we seek to do when we pray? Why? 22. If we do not wish to be in want how should we not live? 23. What is the Lord's promise to those who ask?

Memorize: *What is that word of God?*

That which Christ our Lord speaks in the last chapter of Matthew: Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

16. HEALING THE MAN SICK OF THE Palsy.

Matt. 9, 1-8. Mark 2, 1-12. Luke 5, 17-26.

1. The Sick Man. — And Je'-sus entered into a ship, and passed over, and came into His own city. And it was noised that He was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and He preached the word unto them. And, behold, they brought to Him a man sick of the palsy, lying on a bed; and they sought means to bring him in, and to lay him before Him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Je'-sus. And when He saw their faith He said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.

2. The Sick Man Healed. — And, behold, certain of the scribes said within themselves, This man blasphemeth. Who can forgive sins but God only? And Je'-sus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son

of man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marveled, and glorified God, which had given such power unto men.

GOLDEN TEXT.

Psalm 32, 1. Blessed is he whose transgression is forgiven, whose sin is covered.

NOTES: 1. Passed over from the land of the Gadarenes, southeast of the Sea of Galilee. **His own city:** Capernaum. **It was noised:** The report spread concerning His coming. Jesus' appearance always caused a stir and he was at once eagerly sought. **Palsy:** The same as paralysis. **Bed:** Here a light couch. **Housetop:** In the East the tops of houses were commonly flat and were used for different purposes (Josh. 2, 6; 2 Sam. 11, 2; Acts 10, 9), also for sleeping during the summer by using tents or booths. 2. **Blasphemeth:** To speak blasphemy is to say something of God that is unworthy of Him, or to say that of men that can be said only of God. **Which had given such power unto men:** The power to forgive sins has been given unto men, i. e., they forgive as God's servants and in God's stead by means of the word and sacraments (See Office of the Keys, Catechism).

APPLICATIONS.

1. The people thronged about Jesus now that He had returned to their city, bringing with them doubtless many afflicted ones, but He first of all preached the Word to them. We are to seek first the kingdom of God and His righteousness—look after the interests of the soul.

2. There were difficulties in the way for these people who sought to be with Jesus. It is so now. Those who would be with Jesus today must believe the teachings of God's Word, some of which are hard to receive, and do His will, in doing which they must contend with the world, the flesh and the devil.

3. How selfish the action of those who would not permit entrance to the sick man at the door. There is also a danger of our becoming selfish in following the Master by not lending a helping hand to those who need Him.

4. The people looked upon Jesus as a mere man, and therefore thought that He spoke blasphemy. One error leads to another. When men do not accept one part of God's Word they will soon have trouble in accepting some other part of it.

5. The man's ailment made him bodily helpless. He could do nothing towards regaining his health. His bodily condition reminds

us of our helplessness in sin. God sends the Spirit to work faith in our hearts by which we are saved.

6. Jesus first forgave the man's sins and healed his body afterwards. We should be more concerned to get rid of our sins than of our bodily ailments.

CATECHISM: I believe in the forgiveness of sins (Part of Third Article).

QUESTIONS: 1. Where had Jesus come from? 2. To what city did He go? 3. Why called "His own city"? 4. What sick person did they bring to Him? 5. How did they get the man to Jesus? 6. Why so many people here? 7. What was Jesus doing here? 8. What did Jesus observe in the sick man and his friends? 9. What did He say to him? 10. Why did He forgive his sins first? 11. What did certain scribes say in themselves? 12. How could Jesus know their thoughts? 13. What is blasphemy? 14. What did Jesus ask them? 15. How did Jesus prove His power to forgive sin? 16. What did the sick man do? 17. What did the people do? 18. To whom is the power to forgive sin given? 19. What did Jesus do first for the people who thronged about Him? 20. What does this teach us? 21. What difficulties were in the way of these people who sought to come to Jesus? What difficulties are in the way of those who would be with Jesus today? 22. What led these people to believe that Jesus blasphemed? What will be the consequence when people refuse to accept one part of God's Word? 23. Of what does this man's bodily ailment remind us? 24. In regard to what should we be most concerned? 25. What is a greater blessing than to be healed of palsy?

Memorize: *What does baptism give or profit?*

It works forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe it, as the words and promises of God declare.

17. THE CALLING OF MATTHEW. — PARABLE OF THE VINEYARD.

Matt. 9, 9-13. Matt. 20, 1-16.

1. **Mat'-thew Called.** — And Je'-sus passed forth from thence, He saw a man, named Mat'-thew, sitting at the receipt of custom: and He saith unto him, Follow Me. And he arose, and followed Him. And as Je'-sus sat at meat in the house, behold, many publicans and sinners came and sat down

with Him and His disciples. And when the Phar'-i-sees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners? But when Je'-sus heard that, He said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

2. The Parable of the Vineyard.—The Kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

GOLDEN TEXT.

Luke 17, 10. When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

NOTES: 1. **Matthew:** His original name was Levi, son of Alphaeus; after his call here he received the name Matthew. **Receipt of custom:** The place where taxes were received; Matthew was accordingly a publican. **Sat at meat:** This was a feast which Matthew himself provided (Luke 5, 29). **Why eateth your master, etc.:** The Pharisees thinking themselves very holy did not associate with this class of people and did not see how Jesus could do so. **I will have mercy and not sacrifice:** To and exercise love and mercy and compassion toward your fellow men as God demands, and think not to serve the Lord with your outward and heartless ceremonies, rites and offerings. 2. **Penny:** Equal to about 17 cents. **The kingdom of heaven:** The Church. **Early in the morning, third, sixth, ninth and eleventh hours:** We may take this as signifying the different ages in life when men are called into the Church — childhood, youth, etc. **Steward** may be taken to represent Christ, who shall judge and reward men according to their works. **The last shall be first, and the first last:** Some have been long in the Church and are hard at work, yet because they were seeking their own honor rather than that of God, will have accomplished less in the eyes of God than those who have not been so prominent, but who relied more fully on the mercy of God and were more intent upon His praise alone.

APPLICATIONS.

1. Matthew evidently had a paying position, but he gave it up, and parted from his old associates in order to be with Jesus. Are you willing to give up anything for the sake of Christ and His cause?

2. Jesus mingled with publicans and sinners not to encourage them in their wrong-doing, but to lead them to repentance and faith. With love for the sinner and hatred for his sins in our heart we, too, may do much good among wrong-doers.

3. Sin is compared with a disease; Jesus is the Physician who can cure this disease. If we were righteous—had no sin—we would have no need of Jesus. The better we know ourselves and our sins, the more will we feel the need of the Savior.

4. Christians are here compared with laborers in a vineyard. God has work for every one of us.

5. The Lord rewards His workmen, but as for salvation that is a free gift of grace.

6. All the laborers, at whatever hour hired, received a penny, so all who repent and believe in Jesus, whether early or late in life, will be saved.

7. Some who are rushing up and down, seemingly doing wonders, will have less to their credit on the day of judgment than others who, as men judge, have done very little. The Lord looks at the heart, and understands all the conditions and circumstances with which each one must deal.

CATECHISM: I believe that the Holy Ghost has called me by the Gospel (From Explanation of Third Article).

QUESTIONS: 1. What had Matthew been before Jesus called him? 2. What kind of people sat with Jesus at the table? 3. Who murmured about it? How did Jesus set them right? 4. Who went out to hire laborers? 5. What wages was each laborer to receive? 6. How much was a penny worth according to our money? About 17 cents. 7. How often did the householder go out and hire laborers? 8. What did those receive who were hired at the eleventh hour? 9. What did those who were hired early in the morning then do and say? 10. What did the good man of the house say to them? 11. What can you say of Matthew? What was the receipt of custom? 12. What did Jesus mean by the words, I will have mercy, etc.? 13. Whom do the laborers represent? The steward? 14. How are we to understand the words, the last shall be first, etc.? 15. In what respect will we do well to follow Matthew's example? 16. Why did Jesus mingle with publicans and sinners? 17. Under what conditions will we do good among wrong-doers? 18. With what is sin compared? 19. Why does God compare Christians with laborers? 20. On what terms is salvation bestowed? 21. How is the fact that all receive the same wage to be explained? 22. Why does God's judgment often differ with that of men? 23. What should we say when we have done all that the Lord commands us?

Memorize: *What are such words and promises of God?*

Those which Christ, our Lord, speaks in the last chapter of Mark: He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.

18. THE CALLING AND SENDING FORTH OF THE TWELVE APOSTLES.

Matt. 10, 2-20. Mark 3, 14-19. Luke 6, 12-16.

1. The Twelve Apostles.—And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God. And when it was day, He called unto Him His disciples: and of them He chose twelve, whom

also He named apostles. And He ordained them that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils. Now the names of the twelve apostles are these: The first, Si'-mon, who is called Pe'-ter, and An'-drew his brother; James the son of Zeb'-e-dee, and John his brother; Phil'-ip, and Bar-thol'-o-mew; Thom'-as, and Mat'-thew the publican; James the son of Al-phe'-us, and Leb-be'-us, whose surname was Thad-de'-us; Si'-mon the Ca'-na-an-ite, and Ju'-das Is-car'-i-ot, who also betrayed Him.

2. The Lord's Command. — These twelve Je'-sus sent forth, and commanded them, saying, Go not into the way of the Gen'-tiles, and into any city of the Sa-ma'-ri-tans enter ye not: but go rather to the lost sheep of the house of Is'-ra-el. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.

3. A Warning and a Comfort. — Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for My sake. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you.

GOLDEN TEXT.

I Cor. 4, 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

NOTES: 1. **His disciples:** Here the expression means the whole body of his followers. **Apostles:** The word "apostle" means *sent*, because these men were sent forth with the message of the Gospel. Twelve were chosen that the number might correspond with the twelve tribes of Israel. It is thought all were from Galilee except *Judas Iscariot*. Quite a number of them were fishermen, Matthew was a publican, and all belonged to the common class of people, without any special learning; *Peter* and *Andrew* were sons

of Jonas, a fisherman; *Zebedee* was also a fisherman; *Bartholomew* is also called *Nathanael* (John 1, 45); *Thomas* is the Hebrew for Didymus, i. e., *twin* (John 11, 16); *Lebbaeus* seems also to have been called *Judas* (Luke 6, 16). 2. **Not to the Gentiles and Samaritans:** The disciples when first sent out were to preach to the Jews only. **Lost sheep:** The chosen people were called lost sheep to indicate that they had strayed from the truth. 3. **Councils:** Bodies of men set to exercise authority and judgment. **Synagogues:** Not only places for worship where the Scriptures were read and explained on the Sabbath Day, but also assemblies for exercising discipline and inflicting punishment. **The kingdom of heaven is at hand:** The kingdom God had promised is here, and His kingdom, the Church, is to be established. **Scourge:** To inflict punishment by beating or lashing tender parts of the body.

APPLICATIONS.

1. Jesus continued all night in prayer. It seems hard for many of the Lord's followers to find time for short prayers. Do we value prayer as we should?

2. Jesus admonishes His disciples to give freely. Christian ministers are not to be hirelings, working only where and when they can expect good pay.

3. In our desire to do missionary work, to gain souls for Christ, we must not forget that a large field of work lies at our own door sometimes among those who formerly were members of our church.

4. God wants us to be earnest and persistent in our efforts to win souls for His kingdom, however God will force no one to accept eternal life.

5. Laborers in the Church should be zealous, prudent and discreet, but they must never be revengeful in dealing with those who oppose and even persecute them.

6. When Christian people support their pastors they are not paying for the means of grace and salvation.

7. The Lord reminded the disciples whom He sent out to preach, that they would be as sheep among wolves. As sheep must beware of wolves, so Christians must be on their guard against the world.

CATECHISM: Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Command of Baptism).

QUESTIONS: 1. What did Jesus do one night? 2. How many apostles did He choose the next morning? 3. To what did He ordain them? 4. What are their names? 5. What command did Jesus give them? 6. What power did He entrust to them? 7. What kind of pay durst they accept? 8. How should they enter the houses? 9. How did Jesus send them? 10. How should they there-

fore be? 11. Whither would men lead them? 12. For what should they take no care? 13. Who would speak through them? 14. How should we account of our pastors? 14. What incident in the lesson teaches the value of prayer? 15. To what does Jesus admonish His disciples? 16. What will God not do in order to save a sinner? 17. What spirit must laborers in the Church not manifest? 18. For what do Christians not pay? 19. Against what must Christians be on their guard? 20. How should we account of our pastors?

Memorize: *How can water do such great things?*

It is not water indeed that does them, but the Word of God which is in and with the water, and faith which trusts such Word of God in the water. For without the Word of God the water is simply water and no baptism. But with the Word of God it is a Baptism, that is, a gracious water of life and a washing of regeneration in the Holy Ghost, as St. Paul says, Titus, third chapter.

19. THE BOX OF OINTMENT.

Luke 7, 36-50.

1. The Ointment.—One of the Phar'-i-sees desired Him that He would eat with him. And He went into the Phar'-i-see's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Je'-sus sat at meat in the Phar'-i-see's house, brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment.

2. The Two Debtors.—Now when the Phar'-i-see which had bidden Him saw it, he spake within himself, saying, This man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him; for she is a sinner. And Je'-sus answering said unto him, Si'-mon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell Me, therefore, which of them will love him most. Si'-mon

answered and said, I suppose that he to whom he forgave most. And He said unto him, Thou hast rightly judged.

3. Je'-sus Praises the Woman.—And He turned unto the woman, and said unto Si'-mon, Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet: but she hath washed My feet with tears, and wiped them with the hairs of her head. Thou gavest Me no kiss: but this woman, since the time I came in, hath not ceased to kiss My feet. My head with oil thou didst not anoint; but this woman hath anointed My feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And He said unto her, Thy sins are forgiven. And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also? And He said to the woman, Thy faith hath saved thee; go in peace.

GOLDEN TEXT.

Psalm 119, 32. I will run the way of Thy commandments, when Thou shalt enlarge my heart.

NOTES: 1. **Sat down to meat:** In Greek this phrase is expressed by one word, meaning *reclined*; it was customary to take the meal by lying on couches resting the head on the left arm and the feet extending back from the table. **A woman in the city:** What city is not known; the woman was called a "sinner," one commonly held to be given to sins against the sixth commandment. There is no evidence that this woman was Mary Magdalena as some hold. **Stood at His feet:** The custom of the time permitted the presence of those desirous of listening to conversation and beholding the guests of honor. 3. **Her sins are forgiven; for she loved much:** Not that her love was the ground or cause of her forgiveness; but they were forgiven because she had repented and believed of which her great love was now an evidence and fruit. **Alabaster:** Gypsum of a fine quality; usually white, made into vases for the use of ointments.

APPLICATIONS.

1. As Jesus accepted the invitation of the Pharisee because He saw that He could do the man good, so we should seize every opportunity offered to win people of the world for Christ.

2. The penitent woman washed Jesus' feet with tears and wiped them with the hairs of her head. If we are penitent and believe, we will find some way to show it.

3. In the opinion of the Pharisees this was a bad woman, but Jesus knew her better, and saw in her that which pleased Him, and received her. It matters little what the world may think of us if the Lord accepts us.

4. We cannot judge the heart. The Pharisee thought the women's heart was evil. Jesus saw that it was good. God alone can judge our motives.

5. Simon was well pleased with himself but Jesus showed him that he had much room for improvement. It is an easy matter even for a Christian to overestimate himself.

6. The woman had many and grievous sins but the moment she repented they were forgiven. Our sins cannot be so great but that God's grace is still greater.

CATECHISM: Thou shalt not bear false witness against thy neighbor (Eighth Commandment).

HYMN: "A broken heart, my God, my King" (p. 213).

QUESTIONS: 1. Who had invited the Lord to a meal? 2. Who came there into the Pharisee's house? 3. What did the woman do? Why, no doubt, did she weep? 4. What did the Pharisee think, when Jesus defended her? 5. What parable did Jesus then relate to Him? 6. What did He ask of the Pharisee? 7. What application did Jesus then make? 8. How did He show him his lack of love? 9. What did He forgive the woman? 10. What did the Pharisee now say? 11. With what words did He comfort the woman? 12. What was the custom in those days when partaking of a meal? How was it that this woman was present. 13. What can you say of alabaster? 15. What should the result be if one believes in Christ? 16. What was the difference between the opinion of the Pharisee and that of Christ in reference to this woman? 17. What is it easy for even a Christian to do? 18. What is greater than the greatest sins? 20. What must the Lord do for us, if we are to run the way of his commandments.

Memorize: *What does baptism give or profit?*

It works forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe it, as the words and promises of God declare.

What are such words and promises of God?

Those which Christ, our Lord, speaks in the last chapter of Mark: He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.

How can water do such great things?

It is not water indeed that does them, but the Word of God which is in and with the water, and faith which trusts

such Word of God in the water. For without the Word of God the water is simply water and no baptism. But with the Word of God it is a Baptism, that is, a gracious water of life and a washing of regeneration in the Holy Ghost, as St. Paul says, Titus, third chapter.

20. THE DEATH OF JOHN THE BAPTIST.

Matt. 11, 2-6; 14, 3-12. Mark 6, 17-29.

1. John Rebukes Her'-od. — Her'-od had laid hold on John, and bound him, and put him in prison for He-ro'-di-as' sake, his brother Phil'-ip's wife; for he had married her. For John had said unto Her'-od, It is not lawful for thee to have thy brother's wife. Therefore He-ro'-di-as had a quarrel against him, and would have killed him; but she could not: for Her'-od feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he did many things, and heard him gladly.

2. John Sends Two Disciples to Je'-sus. — Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto Him, Art Thou He that should come, or do we look for another? Je'-sus answered and said unto them, Go and show John again the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gos'-pel preached unto them. And blessed is he, whosoever shall not be offended in Me.

3. The Beheading of John. — And when a convenient day was come, Her'-od on his birthday made a supper to his lords, high captains, and chief estates of Gal'-i-lee; and when the daughter of He-ro'-di-as came in and danced and pleased Her'-od and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her. Whatsoever thou shalt ask of me, I will give it thee unto the half of my kingdom. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Bap'-tist. And she came in straightway with haste unto the king, and asked, saying,

Give me by and by in a charger the head of John the Bap'-tist. And the king was exceedingly sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel, and the damsel gave it to her mother. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb, and went and told Je'-sus.

GOLDEN TEXT.

Revelation 2, 10. Be thou faithful unto death, and I will give thee a crown of life.

NOTES: 1. **Herod:** Herod Antipas, son of Herod the Great; he was a tetrarch, ruler of a fourth part of his father's kingdom; his domain included Galilee. He reigned from A. D. 4 to A. D. 40. **Had laid hold on John:** True to his mission and his message John had fearlessly attacked sin in every quarter, not even hesitating to rebuke the ruling prince for his sin against the sixth commandment. **Prison:** This was a Machaerus, a fortified place east of the Dead Sea. **Feared John:** He feared to harm him lest there might be an uprising of the people in John's favor. **He observed him:** Kept him safe against the plots of his wife. **Not offended in Me:** Offended at His humble appearance, manner or method of life, teachings, etc. **Daughter of Herodias:** Her father was Philip and her name Salome. **Charger:** Plate or platter.

APPLICATIONS.

1. Although John knew that it would be a great detriment to him to incur their enmity, he told Herod and Herodias of their sins. The child of God must be faithful to duty no matter what consequences threaten.

2. The godless Herod feared the righteous John. What terrors will seize the wicked when they must stand in the presence of God!

3. Jesus directed John to His works for proof of His Messiahship. He is still doing wonders in individuals, communities and countries, all of which should strengthen our faith.

4. That the Lord is able to carry on His work through means that seem insignificant to us should not cause us to be offended at Him, but should help us to appreciate His greatness and power.

5. It is not wrong to make merry with our friends on special occasions, but a Christian does not take pleasure in eating and drinking to excess, nor in the dancing and reveling to which such excess leads.

6. Herod added an oath to his promise. Among Christians oaths are not necessary.

7. ° Herod felt compelled to carry out his oath. He had sinned in making this promise and now fell into a deeper sin by keeping it. We should be careful to avoid small sins; they oftentimes are but the beginning of grosser sins. One sin always leads to another.

CATECHISM: Thou shalt not kill (Fifth Commandment).

QUESTIONS: 1. In what sin did king Herod live? 2. Who reproved him for it? With what words? 3. What did John therefore have to suffer? 4. What would the wicked woman gladly have done? 5. Why could she not put her wish into execution? 6. What did John hear in prison? 7. What did he ask the Lord? 8. What answer did Jesus send him? 9. What day did Herod once celebrate? 10. What did the daughter of Herodias do there before the guests? 11. How much did this please the king? 12. What kind of an oath did he swear to the maiden? 13. Whom did the maiden ask for advice? 14. What advice did she receive? 15. How did she go in to the King? What did she say? 16. How did Herod act in regard to this request? 17. What did he allow to be done with John? 18. What did the disciples of John do? 19. What can you say of Herod? 20. Under what circumstances did John tell Herod and Herodias of their sins? 21. Under what circumstances must the child of God be faithful to duty? 22. How will the wicked feel in the presence of God? 23. To what did Jesus direct John for proof of His Messiahship? 24. What should help us to appreciate God's greatness and power? 25. In what do Christians take no pleasure? 26. What is not necessary among Christians? 27. What makes sin all the more dangerous? 29. What does the Lord promise us, if we are faithful?

Memorize: *How can water do such great things? (Continued).*

According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Savior that being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying.

21. JESUS FEEDS FIVE THOUSAND.**Matt. 14. Mark 6. Luke 9. John 6, 1-14.**

1. Je'-sus Moved with Compassion.—After these things Je'-sus went over the sea of Gal'-i-lee, which is the sea of Ti-be'-ri-as. And a great multitude followed Him, because they saw His miracles which He did on them that were diseased. And Je'-sus went up into a mountain, and there He sat with His disciples. And the passover, a feast of the Jews, was nigh. When Je'-sus then lifted up His eyes, and saw a great company come unto Him, He was moved with compassion toward them, because they were as sheep not having a shepherd: and He began to teach them many things of the kingdom of God, and He healed their sick.

2. Je'-sus Proves Phil'-ip.—And when the day was now far spent, His disciples came unto Him and said, Send the people away, that they may go into the country round about, and into the villages, and buy themselves bread; for this is a desert place, and they have nothing to eat. But Je'-sus said unto them, They need not depart; give ye them to eat. Then He saith unto Phil'-ip, Whence shall we buy bread, that these may eat? And this He said to prove him, for He Himself knew what He would do. Phil'-ip answered Him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of His disciples, An'-drew, Si'-mon Pe'-ter's brother, saith unto Him, There is a lad here which hath five barley loaves, and two small fishes; but what are they among so many?

3. He Feeds Five Thousand.—And Je'-sus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Je'-sus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which

remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Je'-sus did, said, This is of a truth that prophet that should come into the world.

GOLDEN TEXT.

Matthew 6, 33. Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.

NOTES: 1. **Went up into a mountain:** This was an elevation near Bethsaida on the northeastern shore of the sea; the Sea of Galilee is a beautiful body of water from 6 to 7 miles wide and about 13 long, abounding in fish. Jesus with the disciples had gone to the above place for rest (Mark 6, 31). **Desert place:** No people living there and no market in the immediate vicinity. **Two hundred penny-worth:** Equalled about \$34.00. **Barley loaves:** The bread eaten by the poor classes; the fishes were dried ones, such as were usually eaten with bread.

APPLICATIONS.

1. These hungry, helpless people remind us of those who are without Christ and without true shepherds.

2. To Jesus we too must look for the supply of our bodily wants.

3. Philip was in favor of sending the people away? Do we, also, hesitate and falter when there are needy ones around us?

4. Although the Lord God can do wonders, he wants to help the poor through us. He says, Give ye them to eat.

5. The people must sit down. Everything should be done in an orderly way. Especially should we be orderly when about to partake of the food God bestows.

6. Jesus gave thanks. We should not think of eating without first thanking God for the food, and asking His blessing upon it.

7. Jesus had the disciples distribute the food to the people, so through us He dispenses temporal and spiritual blessings.

8. Although the Lord is all powerful, He commanded, Gather up the fragments. Wastefulness and extravagance are not pleasing to God.

9. Jesus had first taught these people the Word of God. We should seek bread for the soul rather than bread for the body.

CATECHISM: Give us this day our daily bread (Fifth Petition).

QUESTIONS: 1. Whither did Jesus go? Who followed Him? Why? 2. Where did the Lord seat Himself? What did He see? 3. Why did He have compassion on the people? What did He do? 4. How long did He preach? What did the disciples say to Him? 5.

What did Jesus answer? 6. What did He ask Philip? Why? 7. What did Philip think? What did Andrew say? 8. What did Jesus command His disciples? How many sat down? 9. What did Jesus do before the meal? 10. How many were filled? What was done with the fragments? 11. How much was left? 12. What did the people say about this miracle? 13. What should we seek first? 14. What can you say of the Sea of Galilee? 15. What is the value of two hundred pennies in our money? 16. Of whom do these people remind us? 17. For what are we to look to Jesus? 18. Under what circumstances would we be acting as Philip did? 19. Through whom would the Lord supply the poor? 20. How should we deport ourselves while eating? What should we do before eating? 21. In what way did Jesus distribute the bread? What would He do through us? 22. What did Jesus command after all had eaten? 23. What are we to seek first?

Memorize: *How can water do such great things?*

It is not water indeed that does them, but the Word of God which is in and with the water, and faith which trusts such Word of God in the water. For without the Word of God the water is simply water and no baptism. But with the Word of God it is a baptism, that is, a gracious water of life and a washing of regeneration in the Holy Ghost, as St. Paul says, Titus, third chapter: According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Savior; that being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying.

22. THE WOMAN OF CANAAN.

Matt. 15, 21-28. Mark 7, 24-30.

1. The Woman of Ca'-naan.—And from thence He arose and went into the borders of Tyre and Si'-don, and entered into a house, and would have no man know it: but He could not be hid. For a certain woman, whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet. The woman was a Greek, a Syr'-o-phe-ni'-ci-an by nation. And she cried unto Him, saying, Have

mercy on me, O Lord, Thou Son of Da'-vid; my daughter is grievously vexed with a devil. But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us. But He answered and said, I am not sent but unto the lost sheep of the house of Is'-ra-el.

2. The Triumph of Her Faith.—Then came she and worshiped Him, saying, Lord, help me. But Je'-sus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. Then Je'-sus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

GOLDEN TEXT.

Psalms 50, 15. Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.

NOTES: 1. **From thence:** From Capernaum; the scribes and Pharisees were bitterly opposing Him there, He therefore withdrew and never afterwards spent much time there. **Tyre and Sidon:** The two chief and ancient cities of Phoenicia, northwest of Galilee, on the coast of the Mediterranean Sea. **Had an unclean spirit.** At the time of Christ many persons were bodily possessed of devils or evil spirits; this is called an unclean spirit, since it rendered the girl unclean in her talk and faith. **A Greek, a Syro-Phenician:** Greek as to language and religion, doubtless; as to nationality Syro-Phenician, to distinguish her from Phenicians living in northern Africa. Matthew calls her a woman of Canaan because she belonged to the race of ancient Canaanites. **The Son of David:** Jesus was called by this name because He was a descendant of David. 2. **Children—dogs:** The people of Israel were God's children—His chosen people. The Gentiles are compared with the little dogs that receive their portion of food after the children are fed.

APPLICATIONS.

1. The woman's daughter was possessed of the devil. The devil is the chief cause of all our troubles.

2. The woman plead for mercy. We also merit nothing at God's hands, but plead for mercy.

3. The woman drew near to Jesus and worshiped Him. We should be deeply in earnest when we pray.

4. The disciples said, Send her away. Today, also, many of the Lord's disciples do not love and care for others as they should.

5. Jesus did not give this woman a favorable answer at once, nor does He always answer our prayers as promptly as we prefer, but His time is best.

6. For a while it seemed that Jesus had no love for the woman, but soon He said, Be it unto thee even as thou wilt. When troubles come thick and fast let us not conclude that the Lord has no love for us. We need to keep on believing and calling for help as this woman did.

CATECHISM: Deliver us from evil (Seventh Petition).

QUESTIONS: 1. Whither did Jesus depart? Why did He enter a house? 2. Who had recognized Him? What did the woman cry? 3. Who made supplication for the woman? What did they say? 4. What did Jesus answer them? In what way was Israel lost? 5. What did the woman do finally? 6. What harsh answer did Jesus give her? 7. Whom did Jesus mean by the children? By the dogs? 8. With what words did the woman overcome Him? 9. How did the Lord praise her faith? 10. What happened to her sick daughter? 11. Why did Jesus leave Capernaum? 12. What can you say of Tyre and Sidon? Of the woman who appealed to Jesus? 13. Who is the chief cause of all trouble? 14. For what must all in trouble plead? 15. In what way should we draw near to Jesus? 16. In what way are many like the disciples who said, Send her away? 17. How does Jesus sometimes treat us as He did the woman by giving her no favorable answer? 18. What should we do when trouble comes? 19. What does the Lord promise us, if we call upon Him?

Memorize: *What does such baptizing with water signify?*

It signifies that the Old Adam in us, by daily contrition and repentance, should be drowned and die, with all sins and evil lusts; and that a new man daily come forth and arise, who shall live in righteousness and purity before God forever.

23. THE GOOD SHEPHERD.

John 10, 11-16; 27-28.

And Je'-sus said, I am the good Shepherd; the good Shepherd giveth His life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd. My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand.

GOLDEN TEXT.

Psalms 23, 1. The Lord is my shepherd; I shall not want.

NOTES: **Shepherd:** The Lord already in the Old Testament frequently spoke of Himself as a shepherd and of His people as sheep, for example: Ps. 23; Ps. 77, 20; Ps. 80, 1; Isa. 40, 11; Ez. 34, 12-16. **23. Hireling:** One who keeps the flock simply for the wages. **The wolf cometh:** In Palestine the wolf especially was destructive, at times "killing sheep and goats, apparently rather to satisfy its fierce nature than its hunger." In more ancient times bears and lions also had to be guarded against (comp. I Sam. 17, 34-35). **Know My Sheep:** Jesus knows the hearts, the needs, desires, weaknesses, dangers—everything that concerns His people. **Other sheep:** The Gentiles. **One fold:** The Christian Church. **His voice:** His Word.

APPLICATIONS.

1. The Lord our Shepherd. As sheep are always in need of a shepherd, so we constantly need God's help.
2. Jesus is the Good Shepherd—One who is deeply interested in every one of the fold, and who has given His life to save us from our sins.

3. The sheepfold is the Christian Church. If we are the Lord's, we will be found in His fold.

4. The Lord speaks to us in the Bible. As sheep hear the voice of their shepherd, so the Christian hears God's Word.

5. A Good Shepherd feeds His flock. The Lord feeds us on His Word and sacraments. We lie down in green pastures.

6. The hireling fleeth. There are those to whom the Lord has entrusted souls who seek their own interests rather than the salvation of souls.

CATECHISM: Our Father who are in heaven (Introduction of the Lord's Prayer).

QUESTIONS: 1. Who is the good Shepherd? 2. What does the good Shepherd do for His sheep? 3. What does the hireling do? 4. Why does he flee? 5. What further is said about the good Shepherd? 6. Who knows Him? 7. What does He lay down for the sheep? 8. What other sheep has He? 9. What will He do for them? 10. Why will He do this? 11. What do the sheep hear? 12. Whom do they follow? 13. What does He promise them? 14. What shall never be done to them? 15. Who are the other sheep? What is the fold? His voice? 16. What do we constantly need? 17. How has Jesus manifested His deep interest in us? 18. If we are the Lord's, where will we be found? 19. What do Christians hear? 20. On what does the Lord feed His people? 21. Who are hirelings?

Memorize: *What does such baptizing with water signify?*

It signifies that the Old Adam in us, by daily contrition and repentance, should be drowned and die with all sins and evil lusts; and that a new man daily come forth and arise, who shall live in righteousness and purity before God forever.

24. THE GOOD SAMARITAN.

Luke 10, 23-37.

1. Blessed Eyes. — And Je'-sus turned Him unto His disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

2. The Lawyer's Question. — And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Je'-sus, And who is my neighbor?

3. The Man Fallen Among Thieves. — And Je'-sus answering said, A certain man went down from Je-ru'-sa-lem to Jer'-i-cho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Le'-vite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Sa-ma'-ri-tan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou was neighbor unto him that fell among thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

GOLDEN TEXT.

Matt. 7, 12. All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

NOTES: 1. **See the things that ye see:** They saw the Messiah Himself, His works, and heard His teachings. **Prophets and Kings:** Abraham, Moses, and David are examples. 2. **Tempted Him:** The opponents of Christ often tried to force Him into a false position by asking catch-questions, but in every case they fell into

their own trap as is shown in this instance. **Priest—Levite:** They served God in the temple, and much was expected of them. **Lawyer:** Lawyers were students and teachers of the law of Moses, called "doctors of the law" in Luke 5, 17; there seems to have been no particular difference between this office and that of the Scribes. 3. **From Jerusalem to Jericho:** The distance was about 20 miles, partly through a wild, rocky, desert region notorious as a lurking place for robbers; the road at one place being a ravine through which a stream flowed. **A certain priest:** Doubtless on his way home from Jerusalem, for many of them lived at Jericho; the same was true of the Levite. **Samaritan:** The man robbed was undoubtedly a Jew, and the Samaritans as such had no love for the Jews. No one would have expected one of them to have put himself to trouble for a Jew. **Oil and Wine:** Customary remedies (see Isa. 1, 6).

APPLICATIONS.

1. The disciples were highly favored because they saw Jesus and heard His teachings. We are likewise favored because we see Him with the eye of faith and hear His Holy Word.

2. Jesus declares the disciples blessed because they had learned to know Him as the Son of God. Rightly to know Christ is the greatest blessing obtainable.

3. The lawyer's question, What shall I do to inherit eternal life? is the most important of all questions. Christians know the answer.

4. The lawyer thought that he must do something in order to be saved. Salvation is the gift of God, and cannot be purchased by works. All who hope to be saved because they are honest and moral are making the same mistake as this lawyer.

5. In order to show this man that it is impossible to be saved by our goodness Jesus asked him, What is written in the law? By noticing that the law demands that we love God with all our heart, and love our neighbor as ourselves, it is plain that no one can be saved by what he does—by obeying the law.

6. And who is my neighbor? Christ answers this question so plainly that we cannot fail to know whom we should love as ourselves.

7. The priest and Levite remind us of our natural selfishness. We are not as much concerned about our neighbor's welfare as we should be.

CATECHISM: We should fear and love God, that we may not hurt nor harm our neighbor in his body: but help and befriend him in every bodily need (Explanation of Fifth Commandment).

QUESTIONS: 1. Why did Jesus once call His disciples blessed? 2. What did a lawyer ask Him? 3. What question in reply

did Jesus ask? 4. What did the lawyer answer? 5. What did Jesus say about this explanation? 6. What did the lawyer wish to know further? 7. Through what parable did the Lord now instruct him about it? 8. How did the thieves treat the poor man? 9. What did the priest do? The Levite? 10. What did the Samaritan do first of all? 11. What happened in the inn? 12. What did he say to the host? 13. What question did the Lord now put to the lawyer? 14. What instruction did he receive after his correct answer? 15. In seeing what were the disciples blessed? 16. How did Christ's opponents try to trap them? 17. Who was the priest? The Levite? The Lawyer? The Samaritan? 18. What can you say of the road from Jerusalem to Jericho? 19. In what way are all believers favored? 20. What is the greatest blessing? 21. What is the most important question? 22. What mistake did the lawyer make? 23. Who are making that mistake now? 24. What question did Jesus ask? 25. What becomes plain after one studies the law? 26. Of what do the priests and Levites remind us? 27. What prompted the Samaritan? 28. Who is our neighbor? 29. What is the Golden Rule?

Memorize: *Where is this written?*

St. Paul, Romans, sixth chapter, says: We are buried with Christ by Baptism into death; that like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

25. BLIND BARTIMEUS.

Mark 10, 46-52.

1. The Blind Man Cries.—And they came to Jer'-i-cho: and as He went out of Jer'-i-cho with His disciples and a great number of people, blind Bar-ti-me'-us, the son of Ti-me'-us, sat by the highway side begging. And when he heard that it was Je'-sus of Naz'-a-reth, he began to cry out, and say, Je'-sus, Thou Son of Da'-vid, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of Da'-vid, have mercy on me.

2. Je'-sus Heals Him.—And Je'-sus stood still and commanded him to be called. And they call the blind man, say-

ing unto him, Be of good comfort, rise; He calleth thee. And he, casting away his garment, rose, and came to Je'-sus. And Je'-sus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Je'-sus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight and followed Je'-sus in the way.

GOLDEN TEXT.

John 8, 12. I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.

NOTES: They: Jesus, His disciples, and many others; they were on their way to Jerusalem to the Passover. **Bartimeus:** The name itself means **son of Timeus**. Bartimeus, according to Mark, was healed as they left the city; Luke reports a blind man (name not given), healed as they entered the city; Matthew seems to combine both healings in one account and represents them as having taken place when they left the city.

APPLICATIONS.

1. Bartimeus, blind, helpless, friendless, is a type of the sinner who is spiritually blind and helpless.

2. Jesus passed by, and Bartimeus sees an opportunity to find help. So the Lord comes to us through the Word and sacraments.

3. Bartimeus made good use of his opportunity. Well for all who make good use of the day of grace while it lasts.

4. Many discouraged the blind man and charged him to cease crying for help; so the world places obstacles in the way of those who would follow Jesus.

5. The more the people charged Bartimeus to keep quiet the more insistently did he cry. Trials should lead us nearer to Jesus and make us more earnest in our prayers.

6. Jesus was not too busy or too weary to help the suppliant. It is not the Lord's fault if a sinner is not saved.

7. Jesus bade the blind man to tell Him just what he wanted. In our prayers we should open our hearts to the Lord and tell Him all our needs.

8. The blind having been given light follows Jesus. We have also received light from on high and should follow this example.

CATECHISM: I believe that God has made me and all creatures; that He has given me my body and soul, eyes, ears, and all

my members, my reason and all my senses, and still preserves them (Part of Explanation of the First Article).

QUESTIONS: 1. Who was Bartimeus? 2. Where was He sitting? 3. What was he doing? 4. What did he cry out when he heard that it was Jesus? 5. What did many charge him to do? 6. What effect did their charging have upon him? 7. What did Jesus do? 8. What did Bartimeus do when Jesus called him? 9. What was the question that Jesus asked him? 10. What did the blind man answer? 11. What did Jesus say to him then? 12. What was the result of Jesus' words? 13. Of whom is Bartimeus a type? 14. When does the sinner enjoy an opportunity similar to that given to the blind man? 15. What does the example of Bartimeus teach us? 16. What throws hindrances in the sinner's way? 17. What effect should trials have upon us? 18. Who is not to blame if a sinner is not saved? 19. What did Jesus tell Bartimeus to do? What should we do when we pray? 20. What does the Lord promise those that follow Him?

Memorize: *What is confession?*

Confession embraces two parts: one is that we confess our sins; the other that we receive the absolution or forgiveness from the confessor, as from God Himself, and in no wise doubt, but firmly believe, that thereby our sins are forgiven before God in heaven.

26. THE DEPARTURE OF THE PRODIGAL.

Luke 15, 11-19.

1. The Departure. — A certain man had two sons; and the younger of them said to his father, Father give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

2. In Great Distress. — And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.

GOLDEN TEXT.

Proverbs 13, 15. The way of transgressors is hard.

NOTES: This and the following lesson make up the Parable of the Prodigal Son, one of the most beautiful and most instructive of all Jesus' parables. A parable is a short discourse in which, by means of natural objects, actions and conditions, heavenly truth and wisdom are set forth. The things related in a parable are such as are not only possible but likely to occur in the material world. 1. **Two sons:** The sons represent two classes of men. In the material world the younger represents those who are not content under the parental roof; in the realm of the spiritual, those who do not want to abide by the ordinances nor submit to the restraints of the Gospel or the Church. **The father:** The father may be taken as representing God, who is the father of all. **Feed swine:** A most degrading occupation for the Jew, swine being unclean (Lev. 11, 7. 8). **Husks:** The horn-shaped pods of the carob tree; used to feed swine, but never as food for men. **Give me the portion, etc.:** The younger son's share in the estate was smaller than that of the elder, in this case—one-third, and the division was not expected to be made until the father's death; hence the young man's request here was very presumptuous.

APPLICATIONS.

1. The prodigal has a good home, but he longed to get away from it. The Church is a good spiritual home, but some Christians believe the tempter when he tells them that it would be to their advantage to go with the world and they soon turn from the Church.

2. The young man loved his father's money more than he loved his father. He was not honoring his parents.

3. After he left home the prodigal did not stop until he got into a far country. When a person begins to do wrong he is likely to keep at it, and go from bad to worse.

4. The wayward son took all that he had with him when he left home. When one leaves God and the Church he ceases to be a

Christian. One cannot be a child of the world and a child of God at the same time.

5. The prodigal had scarcely got into the far country until there was a famine. Young people sometimes think that if they could get away from home and the Church they would be very happy. The pleasures that the world offers are empty.

6. A few years' experience taught the prodigal that home was the best place. May you never learn by experience that your parental home and your church home are far better than anything the sinful world can give you!

7. No one would give the prodigal so much as a few husks. The world is cold and selfish.

8. Enjoyment of sin is short. Remorse is long.

CATECHISM: We should fear and love God, that we may not despise our parents and masters, nor provoke them to anger; but give them honor, serve and obey them, and hold them in love and esteem (Explanation of Fourth Commandment).

QUESTIONS: 1. How many sons did the man have? 2. What did the younger ask? 3. What did the father do? 4. What did his son do with his substance? 5. What kind of times came into that country? 6. How did the son support himself? 7. What did he do at length when he had hardly anything to eat? 8. To whom did he wish to go again? 9. What confession did he wish to make? 10. What is a parable? 11. What class of people in the material world does the young man represent? In the real of the spiritual? 12. Whom does the father represent? 13. What does the tempter lead some Christians to believe? 14. What did the young man love more than his father? 15. What is usually the consequence when one begins to do wrong? 16. When one leaves God and the Church what does he cease to be? 17. What wrong idea do young people often have? 18. What did experience teach the prodigal? 19. What is said of the way of transgressors?

Memorize: *Where is this written? (What baptism signifies.)*

St. Paul, Romans, sixth chapter, says: We are buried with Christ by Baptism into death; that like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

What is confession?

Confession embraces two parts: One is that we confess our sins; the other that we receive the absolution or forgiveness from the confessor, as from God himself and in no wise doubt, but firmly believe, that thereby our sins are forgiven before God in heaven.

27. THE RETURN OF THE PRODIGAL.**Luke 15, 20-32.**

1. The Prodigal Returns.—And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat and be merry. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

2. The Elder Brother.—Now his eldest son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make

merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found.

GOLDEN TEXT.

Luke 15, 10. I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

NOTE: The younger son in this parable represents the penitent sinner; he had left home, turned away from God, but he repented, came back and was mercifully received. The elder son represents the self-righteous; he stayed at home, that is, he observed outwardly the forms of religion and thought himself very righteous, but was bitter in his heart toward his penitent brother; he was therefore rebuked by his father. **The father—had compassion:** A picture of God's compassion for sinners. **The best robe:** The righteousness of Christ which is ours by faith.

APPLICATIONS.

1. The prodigal did not get a new suit in which to go home but went back in rags. Sinners go back to God in the rags of sin, having no righteousness with which to clothe themselves.

2. The father was at home, all ready to receive the penitent son when he came. God is always ready to forgive those who repent.

3. The father ran to welcome the returning son, fell upon his neck and kissed him. God is eager that sinners repent and be saved.

4. The son did not try to excuse himself, but confessed everything. The sinner must not try to hide his sins from God, but open his heart and life, and confess his sins.

5. Well for the prodigal that his father was merciful and in mercy without any merit on the son's part, rather with every reason for different treatment, received his son and restored him to his former rank. Well for us that we have a merciful and compassionate God who is so ready to receive us into his kingdom when we tired of the world's vain delusions, repentant, return to him. How terrible our condition had we not such a heavenly Father to return to!

6. The prodigal was ready to become a servant, but the father said, No, you are still my son. God forgives penitent sinners entirely, and treats them as though they had never grieved Him.

7. The elder son was not looking for the return of his brother. He was busy looking after his own interests. Let us beware lest we be so engrossed in affairs of this life that we forget about the sorrowing and needy ones with whom God has surrounded us.

8. The elder son was angry because his brother was forgiven.

The angels rejoice, and God's people rejoice when a sinner repents and is forgiven.

CATECHISM: Forgive us our trespasses, as we forgive those who trespass against us (Fifth Petition).

QUESTIONS: 1. How did his father receive the prodigal? 2. What did the son confess? 3. But what did the father say? 4. How did he have him clothed? What did he prepare? 5. Where was the elder son? Whom did he call to him? 6. What did he not wish to do? 7. What did the father then do? 8. What angry words did the son say to his father? 9. How did his father correct him? 10. What admonition did he give him? 11. Why should he rejoice? 12. Whom does the younger son represent? The older? 13. Of what is the father's compassion a picture? 14. What does the best robe represent? 15. In what condition must the sinner come back to God? 16. What can you say of God's willingness to forgive? 17. What must the sinner not try to do? 18. What was the prodigal ready to become? What did the father say? 19. Of what condition must we beware? 20. What do the angels in heaven do when a sinner repents?

Memorize: *What sins should we confess?*

Before God we should plead guilty of all sins even of those which we do not know, as we do in the Lord's Prayer; but before the confessor we should confess those sins only which we know and feel in our hearts.

28. JESUS AND THE LITTLE CHILDREN.

Matt. 18, 1-6; 19, 13-15. Mark 10, 13-16. Luke 18, 15-17.

1. Je'-sus Blesses Little Children.—Then there were brought unto Him little children, that He should put His hands on them, and pray; and His disciples rebuked those that brought them. But when Je'-sus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.

2. Je'-sus Takes a Little Child as an Example.—And the disciples came unto Je'-sus, saying, Who is the greatest in the kingdom of heaven? And Je'-sus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

GOLDEN TEXT.

Matt. 18, 10. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My father which is in heaven.

NOTES: 1. **Rebuked those, etc.:** The disciples thought these mothers were making unnecessary trouble for Jesus. They thought also that the children were too young to receive any benefit from Jesus. **Suffer—to come unto Me:** We bring the children to Him when we baptize them. **Blessed them:** Imparted spiritual benefits to them. Even little children then are capable of being blessed and in holy baptism God does bestow His gifts of grace according as the little child has need of them. **Of such:** Children and people like children. 2. **Except ye—become as little children:** They must become indifferent to the honors, riches, etc., of life like a child.

Shall offend: Tempt to unbelief and apostasy by wrongful treatment or sinful example. **A millstone, etc.:** A dreadful punishment awaits those who are guilty of this sin.

APPLICATIONS.

1. The disciples thought that the children would annoy Jesus, and some people today stay away from church and keep their children away lest they annoy the minister and members of the congregation.

2. Parents can bring their children to Jesus now through baptism, and by teaching them God's Word, and in prayer.

3. As children confide in their parents and teachers, so should we confide in the Lord and His promises.

4. The disciples had left all to follow Jesus, yet here He declares that they still need conversion. Who, therefore, has not need of self-examination?

5. Christians are to be as mature men in their efforts to serve the Lord, but like children in this that they are meek and lowly.

CATECHISM: Baptism works forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe it, as the words and promises of God declare. (Second Part of Baptism).

QUESTIONS: 1. What did the mothers bring to Jesus? Why? 2. Who wished to prevent the mothers? 3. What did Jesus then say to His disciples? 4. What belongs to the children? 5. How did He further instruct the disciples? 6. What did He do then with the little ones? 7. What did the disciples want to know of Jesus? 8. Why did they ask that question? 9. What did Jesus do? 10. What did He want to teach by means of this child? 11. What did He therefore say to the disciples? 12. Who should be great in the kingdom of heaven? 13. What is it to receive a child in Jesus' name? 14. Whom does one receive in this way? 15. Who are the little ones who believe in Jesus? 16. What is it to offend one of them? 17. What does such a person deserve? 18. Why did the disciples wish to keep the children away from Jesus? Why do some parents stay away from divine service? 19. How can parents bring their children to Jesus now? 20. How should we confide in the Lord and His promises? 21. What did the disciples still need? 22. What do all need? 23. In what respect are Christians to be like children? 24. What should we take heed to? 25. What is said of the angels of these little ones?

Memorize: *What sins should we confess?*

Before God we should plead guilty of all sins even of those which we do not know, as we do in the Lord's Prayer; but before the confessor we should confess those sins only which we know and feel in our hearts.

29. MARY AND MARTHA.

Luke 10, 38-42.

Now it came to pass, as they went, that He entered into a certain village: and a certain woman named Mar'-tha received Him into her house. And she had a sister called Ma'-ry, which also sat at Je'-sus feet and heard His word. But Mar'-tha was cumbered about much serving, and came to Him, and said, Lord dost Thou not care that my sister hath left me to serve alone? Bid her therefore, that she help me. And Je'-sus answered and said unto her, Mar'-tha, Mar'-tha, thou art careful and troubled about many things: but one thing is needful; and Ma'-ry hath chosen that good part, which shall not be taken away from her.

GOLDEN TEXT.

John 14, 6. I am the way, the truth, and the life; no man cometh unto the Father, but by Me.

NOTES: They went: Jesus and His disciples, probably on their way to Jerusalem. **A certain village:** Doubtless Bethany, the home of the two sisters with their brother Lazarus (John 11, 1); it was situated on Mount Olives, one and a half or two miles from Jerusalem. **Martha** means mistress and she seems to have been the mistress of the house. **Much serving:** She was much concerned about entertaining her distinguished guest. **Sat at Jesus' feet:** Took the position of one who was anxious to learn.

APPLICATIONS.

1. Jesus was welcome at Martha's home. We should cultivate hospitality. We receive Jesus into our homes when we receive Him into our heart.

2. Mary sat at Jesus' feet. We do so when we willingly hear and learn His Word.

3. Many Christians are like Martha—they are so concerned in doing things for Christ that they fail to stop for that which is needful, that is, to receive what Christ offers and does for them. We cannot serve Christ better than to accept him wholly.

4. Mary believed that Jesus had the words of life and that He alone had them, therefore she sat at His feet. Those who have such faith will find some way to get to the services of God's house.

5. Mary chose the good part—to be with Jesus and hear His Word. Every one must choose to be with Christ or to be against Him. Which is your choice?

6. Jesus loved these sisters and their brother; He also loves you and me, and wishes to be our friend and enter into our hearts.

CATECHISM: We should fear and love God, that we may not despise preaching and His word; but hold it sacred and gladly hear and learn it (Explanation of Third Commandment).

QUESTIONS: 1. Whither did Jesus go? What village doubtless was this? 8. Who received Him? What was the name of Martha's sister? 3. What did Mary do? What did Martha do? 4. What did Martha say to the Lord Jesus? 5. What answer did she get from the Savior? 6. What is the "one thing" needful? 7. What good example does Martha set us? 8. When do we receive Jesus into our homes? 9. How may we sit at Jesus' feet? 10. How can we best serve God? 11. How could we make the same mistake? 12. What did Mary believe? 13. What will they who have such faith do? 14. What must every one do? 15. How is Jesus disposed toward us? 16. Who is the way, the truth, and the life? 17. Is there any other way to the Father?

Memorize: *Which are these sins?*

Here consider your station according to the Ten Commandments, whether you are a father, mother, son, daughter, master, mistress, servant; whether you have been disobedient, unfaithful, slothful; whether you have grieved any person by word or deed; whether you have stolen, neglected, wasted anything, or done other harm.

30. THE RICH YOUNG RULER.

Mark 10, 17-27. Matt. 19, 16-26.

1. The Young Man's Request.—And when Je'sus was gone forth into the way, there came one running, and kneeled to Him, and asked Him, Good Master, what good thing shall I do that I may have eternal life?

2. Je'-sus' Reply.—And Je'-sus said unto him, Why callest thou Me good? There is none good but One, that is God. But if thou wilt enter into life, keep the commandments. He saith unto Him, Which? Je'-sus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and mother, and Thou shalt love thy neighbor as thyself. The young man saith unto Him, All

these things have I kept from my youth up; what lack I yet? Then Je'-sus beholding him loved him, and said unto him, One thing thou lackest; if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me. And he was sad at that saying and went away grieved: for he had great possessions.

3. Hard for the Rich to be Saved. — And Je'-sus looked round about, and saith unto His disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at His words. But Je'-sus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Je'-sus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

I Tim. 6, 10. The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

GOLDEN TEXT.

Prov. 30, 8. Give me neither poverty nor riches.

NOTES: 1. **There came one:** Luke calls him a ruler, quite probably the ruler of the synagogue in his community (comp. Mark 5, 22); Matthew says that he was a young man. **Master:** Literally, teacher, that is, teacher of divine things. **If thou wilt be perfect:** The young man hoped to be saved by keeping the law perfectly. Jesus tells him that if he would be perfect he should sell his possessions and give them to the poor. Since the man's besetting sin was covetousness Jesus showed him in this way how impossible it was for him to attain perfection. 2. **It is easier for a camel, etc.:** This was a proverbial saying for something impossible; it is impossible for one who trusts in riches to be saved.

APPLICATIONS.

1. This young man was concerned about his soul's salvation, and so should every one be.

2. The young man was deeply in earnest and came running. The interests of the soul are so important that we cannot be in too great haste in attending to them.

3. The young man kneeled before Jesus. All should humble themselves in the presence of God.

4. This ruler hoped to be saved by doing "some good things," but God says, "Ye are saved by Grace, through faith."

5. A person may have good traits and good habits, but God only is really good.

6. He that sets his heart on money is an idolator, and no idolator can enter into the kingdom of heaven.

7. Jesus enabled the young man to see what he lacked; the law has been given to serve us in this respect.

8. When we think of the holiness that God requires of all who would enter heaven we despairingly ask, Who then can be saved? When we listen to Jesus' gracious words we ask, Who then can be lost?

CATECHISM. Thou shalt have no other gods before Me (First Commandment).

QUESTIONS: 1. Who came to Jesus? 2. How did he address Jesus? 3. What did he want? 4. How did he want to get eternal life? 5. Who alone is good? 6. What did Jesus tell him to do? 7. What did the young man say about these commandments? 8. How did Jesus feel toward the young man? 9. What sort of a young man was he, no doubt? 10. What did he lack? 11. What did Jesus tell him to do? 12. What treasure should he then have? 13. What else was he to do? 14. How did the young man feel at this? 15. Why was he sad? 16. What did Jesus now say to His disciples? 17. How did the disciples feel at this? 18. How did Jesus further explain His words? 19. How only can one be saved? 20. About what was the young man concerned? 21. How did he manifest his earnestness? 22. What can be said of the interests of the soul? 23. How did the young man show his humility? 24. How did he hope to secure salvation? 25. What does God say? 26. Who is an idolater? For what can an idolater not hope? 27. What has God given to show us what we lack? 28. What will cause one to ask, Who then can be saved? What to ask, Who then can be lost? 29. What is the love of money called? 30. Why wish for neither riches nor poverty?

Memorize: *Which are these sins?*

Here consider your station according to the Ten Commandments, whether you are a father, mother, son, daughter, master, mistress, servant; whether you have grieved any person by word or deed; whether you have stolen, neglected, wasted anything, or done other harm.

31. LAZARUS RAISED FROM THE DEAD.

John 11.

1. The Death of Laz'-a-rus. — Now a certain man was sick, named Laz'-a-rus, of Beth'-a-ny. Therefore his sisters Ma'-ry and Mar'-tha sent unto Je'-sus, saying, Lord, behold, he whom Thou lovest is sick. When Je'-sus heard that, He said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Je'-sus loved Mar'-tha, and her sister, and Laz'-a-rus. When He had heard therefore that he was sick, He abode two days still in the same place where He was. After that He saith unto His disciples, Our friend Laz'-a-rus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Je'-sus spake of his death: but they thought that He had spoken of taking of rest in sleep. Then said Je'-sus unto them plainly, Laz'-a-rus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

2. Je'-sus Met by Mar'-tha. — When Je'-sus came, He found that he had lain in the grave four days already. And many of the Jews came to Mar'-tha and Ma'-ry to comfort them concerning their brother. Then Mar'-tha, as soon as she heard that Je'-sus was coming, went and met Him, but Ma'-ry sat still in the house. Then said Mar'-tha unto Je'-sus, Lord, if Thou hadst been here, my brother had not died. But I know, that even now, whatsoever Thou shalt ask of God, God will give it Thee. Je'-sus saith unto her, Thy brother shall rise again. Mar'-tha saith unto Him, I know that he shall rise again in the resurrection at the last day. Je'-sus said unto her, I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this? She saith unto Him, Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come unto the world. And when she had so said, she went her way, and called Ma'-ry her sister secretly, saying, The Master is come, and calleth for thee. As soon as she

heard that, she arose quickly, and came unto Him. Now Je'-sus was not yet come into the town.

3. Je'-sus at the Grave.—When Ma'-ry was come where Je'-sus was, and saw Him, she fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died. When Je'-sus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto Him, Lord, come and see. Je'-sus wept. Then said the Jews, Behold how He loved him! And some of them said, Could not this Man, which opened the eyes of the blind, have caused that even this man should not have died? Je'-sus therefore cometh to the grave. It was a cave, and a stone lay upon it. Je'-sus said, Take ye away the stone. Mar'-tha saith unto Him, Lord, by this time he stinkest: for he hath been dead four days. Je'-sus said unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Je'-sus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. And I know that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me. And when He had thus spoken, He cried with a loud voice, Laz'-a-rus, come forth. And he that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Je'-sus saith unto them, Loose him, and let him go.

4. The Action of the Phar'-i-sees.—Then many of the Jews which had seen the things which Je'-sus did, believed on Him. But some of them went their ways to the Phar'-i-sees, and told them what things Je'-sus had done. Then gathered the chief priests and the Phar'-i-sees a council, and said, What do we? For this man doeth many miracles. If we let Him thus alone, all men will believe on Him; and the Ro'mans shall come and take away both our place and nation. Then from that day forth they took counsel together for to put Him to death.

GOLDEN TEXT.

Job 19, 25-26. I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though

after my skin worms destroy this body, yet in my flesh shall I see God.

NOTES: 1. **Where He Was:** Jesus was in the vicinity of Bethabara beyond Jordan, whither He had shortly before withdrawn from Jerusalem. **Cave:** Horizontal opening in the rock, either natural or hewn out. 3. **A council:** This was doubtless a meeting of the Sanhedrin at Jerusalem, the highest tribunal of the Jews, consisting of 71 members. Before it Jesus was later tried and condemned. **The Romans shall come, etc.:** The enemies contend that something must be done to get rid of Jesus lest the people generally will believe on Him, and there will be an insurrection against the Roman government, and the Romans will come with their armies and deprive the Jews of any little independence left them. **They took council to put him to death:** The extraordinary sensation which this miracle produced was the immediate cause for these measures to put Him to death.

APPLICATIONS.

1. Martha and Mary simply sent word to Jesus that Lazarus was sick. We should tell our troubles to Jesus and believe that He will do for us what is best.

2. Jesus tarried two days before going to Bethany, but, although Lazarus died, the brother was restored to the sisters and their hearts were comforted. We should not be discouraged if our prayers are not answered immediately.

3. Lazarus was permitted to die, and the hearts of his sisters were filled with grief; but opportunity was given to Jesus to raise a man to life, and thus give comfort to millions of souls. The greatest blessings often come in disguise.

4. The sickness of Lazarus was for the glory of God. The Lord can overrule all our troubles unto His glory and our good.

5. It was the comfort of this sister that her brother would rise again, and the hope of the resurrection of the departed is the comfort of God's people for all time.

6. He who believes in Jesus shall not die, that is, he will not be lost, and though the body died, it will come to life again, and be reunited with the soul.

7. Jesus was moved at seeing Mary weep, and we, like Him, should sympathize with all who are in trouble.

8. Jesus lifted up His eyes and addressed God as Father, when He prayed. Christians should be reverent in prayer.

9. Instead of acknowledging the doer of these miracles as the Messiah, the rulers sought to put him out of the way. Men still refuse to accept Him and vainly seek to overthrow His Word.

QUESTIONS. 1. Who lay sick in Bethany? 2. What were the names of his sisters? 3. What did Mary and Martha have told to Him? 4. What did Jesus answer? How long did He stay there?

5. What had happened in the meanwhile to Lazarus? 6. But what did Jesus say to the disciples? 7. What did the disciples think about it? 8. But what did Jesus mean by sleep? What did He say therefore? 9. How long had Lazarus been in the grave already? 10. What did Martha say to the Lord? 11. What did Jesus answer her? What did Martha think about it? 12. What beautiful words did the Lord Jesus say then? 13. What confession did Martha then make? 14. Whom did Martha now call? What did Mary likewise say? 15. What did Jesus ask her in sympathy? 16. How do we see His emotion? 17. What did the Jews conclude from this? What did some say? 18. What command did Jesus give at the grave? 19. What did Martha say in her weak faith? 20. What did the Lord say to her then? 21. What prayer did Jesus now offer? 22. What did He cry then in a loud voice? 23. What happened thereupon? 24. What result did this miracle have with some? 25. But what did the hard-hearted High Priests and Pharisees take counsel to do? 26. What should we do after we have told our troubles to Jesus? 27. What should not discourage us? 28. In what way did the death of Lazarus prove a blessing to many? 29. What can God do in regard to our troubles? 30. What great comfort do believers have in view of death? 31. What may we learn from Jesus' dealings with these sisters? From His manner of praying? 32. What was Job's comfort in the presence of death?

Memorize: *What is the Office of the Keys?*

It is the peculiar church-power which Christ has given to His Church on earth, to forgive the sins of penitent sinners, and to retain the sins of the impenitent, so long as they do not repent.

32. ZACCHEUS.

Luke 19, 1-10.

And Je'-sus entered and passed through Jer'-i-cho. And behold, there was a man named Zac-che'-us, which was the chief among the publicans, and he was rich. And he sought to see Je'-sus who He was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see Him; for He was to pass that way. And when Je'-sus came to the place, He looked up, and saw him, and said unto him, Zac-che'-us, make haste and come down; for today I must abide at thy house. And he made haste, and came down, and received Him joyfully. And

when they saw it, they all murmured, saying, That He was gone to be guest with a man that is a sinner. And Zacche'-us stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Je'-sus said unto him. This day is salvation come to this house, forasmuch as he also is a son of A'-bra-ham. For the Son of man is come to seek and to save that which was lost.

GOLDEN TEXT.

I Tim. 1, 15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.

NOTES: **Chief among the publicans:** The overseer or the tax collectors at Jericho; The receipts here were probably quite large on account of an extensive trade in balsam produced in the neighborhood and along the Jordan. **He was rich:** This profession though despicable was very lucrative because of the extortion that could be and was practised. The publicans were viewed as traitors and apostates because of their intercourse with the oppressors and their enforcement of the obnoxious tribute laws against their own countrymen. **Sycamore:** Not the sycamore of our land, but a species of fig or mulberry. **They all murmured:** They decided that if Jesus was a true son of Abraham He would not be a guest of a publican. The Jews "would not allow the publicans to enter the temple or the synagogues, to partake of the public prayers or offices of Judicature, or to give testimony in a court of justice." **Fourfold:** In case of theft the law required restitution four or five fold. (Ex. 22, 1.) **This day is salvation, etc.:** Because Zaccheus is a son of Abraham, and because the Son of man is come to seek and to save that which is lost.

APPLICATIONS.

1. Zaccheus may have been prompted by mere curiosity to make a determined effort to see Jesus, but great good came out of it. There is hope for those who come to the services of God's house, where Jesus is to be seen in the Word and sacraments.

2. Zaccheus was a man in authority, but he was willing to climb a tree, and be laughed at, in order to see Jesus. The fear of ridicule and criticism should not keep us from doing right.

3. Zaccheus went to a good deal of trouble to find Jesus, but we can find Him in His Word.

4. The crowd shut Jesus from the view of Zaccheus, and the world often comes between men and Christ, and many are thus prevented from coming to Him and confessing Him.

5. Zaccheus longed to see Jesus and, lo, Jesus passed by. Those who wish to find Jesus will not have a hard task. He is not far from any of us.

7. Zaccheus received Jesus joyfully; so let us gladly hear and learn His Word.

8. Zaccheus restored all ill-gotten gain. Our repentance is not right if it merely is a lip repentance — our thoughts and actions must also prove it.

CATECHISM: Thou shalt not steal (Seventh Commandment).

QUESTIONS: 1. Where was Jesus going? 2. Who wished to see Jesus? 3. Who was Zaccheus? What did he climb? Why? 4. How did Jesus address him when He saw him? 5. How did Zaccheus receive Him? 6. How did the people feel about this? 7. What confession did Zaccheus make? 8. Why was this salvation? 11. In what way was he a son of Abraham? 12. For what purpose had the Son of man come into the World? 13. For whom is there hope? 14. What was Zaccheus willing to suffer in order to see Jesus? 15. What should not keep us from doing right? 16. Where can we find Jesus today? 17. What often keeps people from coming to Christ, and confessing Him? 18. Why will those who wish to find Jesus not have a hard task? 19. For what did Jesus not wait? 20. When do we receive Jesus joyfully? 21. When only will our repentance be sincere? 22. What is a faithful saying? 23. Of what is it worthy?

Memorize: *What is the Office of Keys?*

It is the peculiar church-power which Christ has given to His Church on earth, to forgive the sins of penitent sinners, and to retain the sins of the impenitent, so long as they do not repent.

IV. THE PASSION AND DEATH OF JESUS CHRIST.

✓ 33. CHRIST ENTERS JERUSALEM.

Matt. 21. Mark 11. Luke 19. John 12.

1. Two Disciples Sent. — When they drew nigh unto Je-ru'-sa-lem, and were come to Beth-pha'-ge, unto the Mount of Ol'-ives, then sent Je'-sus two disciples, saying unto them, Go into the village over against you, and straight-way ye shall find an ass tied, and a colt with her: loose them, and bring them unto Me. And if any man say aught unto you, ye shall say, The Lord hath need of them; and straight-way he will send them. All this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zi'-on, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

2. Hosanna. — And the disciples went, and did as Je'-sus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set Him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed cried, saying, Hosanna to the Son of Da'-vid; Blessed is He that cometh in the name of the Lord; Hosanna in the highest. And some of the Phar'-i-sees from among the multitude said unto Him, Master, rebuke Thy disciples. And He answered, I tell you that, if these should hold their peace, the stones would immediately cry out.

3. Je'-sus Weeps Over Je-ru'-sa-lem. — And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee

even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

4. Je'-sus in the Temple. — And when He was come into Je'-ru'-sa-lem, all the city was moved, saying, Who is this? And the multitude said, This is Je'-sus the Prophet of Naz'-a-reth of Gal'-i-lee. And Je'-sus went into the temple, and looked round about upon all things. And the blind and the lame came to Him; and He healed them. And when the chief priests and scribes saw the wonderful things that He did, and the children crying in the temple, and saying, Hosanna to the Son of Da'-vid; they were sore displeased, and said unto Him, Hearest Thou what these say? And Je'-sus saith unto them, Yea: have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?

GOLDEN TEXT.

Psalm 24, 7. Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.

NOTES: 1. **Blessed is He, etc.:** They pronounce their blessing upon Him who comes as sent from the Lord. **Bethphage:** House of figs, a village near Bethany. **Two disciples:** Which two is not known. **The village:** Bethphage. **Prophet:** See Isa. 62, 11 and Zech. 9, 9. 2. **Hosanna:** The word means, Save, I pray, or be propitious; in this case, Be propitious to the Son of David. **If thou hadst known, etc.:** Hadst known the need of repentance and faith in Christ. **The days shall come, etc.:** About forty years after these words were spoken Jerusalem was destroyed by the Romans under Titus, a Roman general, not one stone of the temple was left upon the other and more than a million of the people perished miserably. **Thou knewest not the time, etc.:** Did not appreciate and properly use the blessings bestowed upon them as God's chosen people. **Out of the mouth of babes, etc.:** Jesus refers to Ps. 8, 2. **Spread their garments, etc.** An adaptation, with the means at hand, of the custom of receiving a high dignitary by carpeting the path of approach to prevent defilement by contact with the earth.

APPLICATIONS.

1. The service that Jesus asked of the two disciples was humiliating, but they offered no objections. We should be willing to do things that seem commonplace and humiliating if it is the Lord's will.

2. The owner of the ass and colt need but be told, The Lord hath need of them, and he would send the animals to Jesus. The Lord has need of our money and time and influence in the work of the Church. Do we willingly and cheerfully give them to Him?

3. The King sitting upon an ass! Matters pertaining to God and the Church are not to be judged by appearances.

4. These people honored Jesus by singing, and strewing their outer garments and branches of trees in the way. We do not need to do great things in order to please the Lord. A smile, a kind word, a small service rendered to the sick, poor, etc., may please God and show a greater love on our part.

5. Jesus entered Jerusalem. He enters our hearts every time we humbly hear His blessed Word.

6. Jesus weeps over Jerusalem because the Jews would not receive Him and the salvation He offered them. Thus we are assured that our Lord earnestly desires the salvation of all men.

7. The blind and the lame came to Jesus and the children sang His praise, but the chief priests and scribes were displeased. The Lord often receives the poorest service from those whom He has fitted to render Him the best service.

CATECHISM: I believe that Jesus Christ, true God, begotten of the Father from eternity; and also true man, born of the Virgin Mary, is my Lord (Part of Explanation of Second Article).

QUESTIONS: 1. What command did Jesus give to two of His disciples in Bethphage? 2. What should they say to the owner of the ass? 3. Why did all this happen? 4. What was the prophecy of the prophet? 5. What did the disciples bring? 6. What did the disciples do further? 7. How did the accompanying people conduct themselves? 8. What song did they sing? 9. Who could not bear this? 10. What did the Pharisees say to the Lord? 11. What answer did Jesus give them? 12. What did Jesus do, when He saw the city? 13. What words did He say? 14. Why was it necessary that this should happen to Jerusalem? 15. What happened as He went into the city? 16. Whither did Jesus go? What did He do in the temple? 17. What did the children also cry? 18. What did the High Priests say to Him? 19. With what words did Jesus put them to silence? 20. What does the word hosanna signify? 21. What did Jesus here foretell? 22. What kind of a service did Jesus ask of the two disciples? 23. What should we be willing to do? 24. Under what condition would the owner be sure to give up the animals? 25. What should move us to give up our money, time, etc.? 26. How are matters pertaining to the Church not to be judged? 27. By what little services did these people honor Jesus? 28. What do we not need to do in order to please Jesus? 29. How does Jesus enter our hearts? 30. Why did Jesus weep over Jerusalem? 31. Of what does this assure us? 32. Who often render Jesus the poorest service?

Memorize: *Where is this written?*

Thus writes the holy Evangelist John in the twentieth chapter: The Lord Jesus breathed on His disciples, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

34. THE LORD'S SUPPER INSTITUTED. — JESUS TAKEN CAPTIVE.

Matt. 26; Mark 14; Luke 22; John 18.

1. Sa'-tan Enters Ju'-das.—Now the feast of unleavened bread drew nigh, which is called the passover. And Je'-sus said unto His disciples: Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. Then entered Sa'-tan into Ju'-das, surnamed Is-ca'-ri-ot. And he went his way and communed with the chief priests, and said, What will ye give me, and I will deliver Him unto you? And they covenanted to give him thirty pieces of silver. And he promised, and sought opportunity to betray Him.

2. The Preparation.—Now on the first day of the feast of unleavened bread, when the passover must be killed, His disciples said unto Him, Where wilt Thou that we prepare for Thee to eat the passover? And He sent Pe'-ter and John, saying, Go into the city; and there shall a man meet you bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee: Where is the guest-chamber, where I shall eat the passover with My disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as He had said unto them: and they made ready the passover. And when the hour was come, He sat down, and the twelve apostles with Him. And He said unto them, With desire I have desired to eat this passover with you before I suffer.

3. The Lord's Supper.—And as they were eating, Je'-sus took bread, and gave thanks, and brake it, and gave it unto His disciples, saying, Take, eat, this is My body which is given for you; this do in remembrance of Me. Likewise also He took the cup after supper, gave thanks, and gave it to them, saying, Drink ye all of it; this cup is the new testament in My blood which is shed for you and for many, for the remission of sins. This do, as often as ye drink it, in remembrance of Me.

4. Je'-sus in the Garden.—And when they had sung a hymn, they went out into the mount of Ol'-ives. And they came to a place which was named Geth-sem'-a-ne: and He saith to His disciples, Sit ye here, while I shall pray. And He was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if Thou be willing, remove this cup from Me; nevertheless not My will, but Thine be done. And there appeared an Angel unto Him from heaven, strengthening Him. And being in an agony He prayed more earnestly and His sweat was as it were great drops of blood falling down to the ground. And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow. And He said, Why sleep ye? rise and pray, lest ye enter into temptation.

5. Je'-sus Taken Captive.—And while He yet sp'oke, behold a multitude, and Ju'-das, one of the twelve, went before them, and drew near unto Je'-sus to kiss Him. Then the band and the captain and the officers of the Jews took Je'-sus, and bound Him, and led Him away to An'-nas first: for He was father-in-law to Cai'-a-phas, which was the high priest that same year. Now Cai'-a-phas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. And they led Him away to Cai'-a-phas the high priest, where the scribes and the elders were assembled.

GOLDEN TEXT.

1 Cor. 11, 26. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.

NOTES: 1. **Passover:** A feast instituted to commemorate Israel's deliverance from the death angel in Egypt, and observed every year. **Thirty pieces of silver:** About 18 dollars, the price

usually paid for the life of a slave (comp. Zech. 11, 12). **I will deliver Him unto you:** They would have seized Jesus ere this but feared to take Him while surrounded by a multitude; here one acquainted with Jesus offers them the opportunity to come upon Him when practically unattended. 2. **First day, etc.:** The Paschal lamb was always eaten in the evening of the 14th of the month Nisan, that date falling this year on a Thursday; on this day also everything containing leaven was removed from the house; on the day following this the festival proper began (Lev. 23, 5-6; Ex. 12, 1-20). **This is My body * * *** **My blood which is shed for you:** The Lord's body and blood are united with the bread and wine in the Holy Supper, so that when we receive the bread and wine we also receive the body and blood of our Lord. **This do in remembrance of Me:** The sacrament is to recall to our minds vividly what Christ has done for us, especially His sufferings and death for the atonement of our sins. **Sung a hymn:** Psalms 115-118, or possibly 136. **Gethsemane:** Oil press; a sort of park that lay across the brook Kidron, or not far from the city of Jerusalem, to which Christ and His disciples often resorted. **Jesus withdraws:** He wished to be alone in prayer. **Band, captain, officers:** This was a company of Roman soldiers under their captain, assisting the Jewish officers of the Sanhedrin. **Annas:** Not actual high priest, though he formerly had been, but still a man of much influence.

APPLICATIONS.

1. Satan took full possession of Judas' heart. Judas had been playing with temptation and fell prey to the forces of evil. Evil things have a rank and thrifty growth and if allowed entrance in our hearts soon crowd out what is good.

2. Judas' love for money became stronger than his love for Christ. We who love Christ should be on our guard lest some besetting sin force Him out of our hearts.

3. Jesus had been looking forward to this service. Do we look forward with longing to the services of God's house?

4. The Lord's Supper is proof of Jesus' greatest love to us, for it shows how He gave His body and blood to save us from sin and death.

5. Jesus withdraws to pray. Christians do not, like the Pharisees, pray to be seen of men, and have less to distract their thoughts when they are alone.

6. Jesus was the Son of God, yet He needed the strength of prayer. How much more do we weak, sinful creatures need it!

7. Not My will, but Thine be done. Too often what we most desire is least good for us. The Lord teaches us here that when asking for temporal blessings we should submit the matter to Him, the allwise and knowing Father.

8. God did not remove the cup, but gave Him strength to drink its dregs. So God often answers our prayers, not by taking away

the trial, as we plead, but by giving us strength to endure it, and overruling it for good.

9. The disciples had promised to die with Jesus, but are too sleepy to watch one hour. We do well to pray for grace to keep our vows.

10. The disciples were about to be sorely tried, and should have been preparing for the trial by prayer, instead of sleeping. Let us be careful not to neglect prayer.

CATECHISM: Thy will be done (Third Petition).

QUESTIONS: 1. What did Jesus reveal to His disciples shortly before Easter? 2. What did the wicked Judas do? 3. What sum did the High Priests promise him? 4. Whom did Jesus send to prepare the Paschal Lamb? 5. How would they find the guest chamber? 6. When did the Lord come with the twelve? 7. What did He say, while He ate the Paschal lamb with them? 8. What sacrament did the Lord then institute? 9. What did He say while distributing the bread? 10. With what words did He give the cup? 11. What did Jesus do every time before the distribution? 12. What admonition did He make in conclusion? 13. Where did they now go? 14. What took place in the garden? 15. Who came to take Jesus? 16. How did Judas betray Him? 17. Whither did they lead Jesus? 18. What declaration had Caiaphas made? 19. Who were assembled with Caiaphas? 20. How did Satan gain power over Judas? 21. How did Judas come to betray Jesus? 22. Toward what should we look forward? 23. Of what is the Lord's Supper a proof? 24. Why is it well to be alone when praying? 25. What shows us the need of prayer? 26. How does God sometimes answer our prayers? 27. Whose strength do we need in keeping our vows and promises?

Memorize: *Where is this written?*

Thus writes the holy Evangelist John in the twentieth chapter: The Lord Jesus breathed on His disciples, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained (Office of the Keys).

35. PETER DENIES CHRIST.

**Matt. 26, 58-75. Mark 14, 54-72. Luke 22, 54-65.
John 18, 15-27.**

1. Pe'-ter's First Denial.—And Si'-mon Pe'-ter followed Je'-sus, and so did another disciple; that disciple was known unto the high priest, and went in with Je'-sus into the palace of the high priest. But Pe'-ter stood at the door without. Then John went out and spake unto her that kept the door, and brought in Pe'-ter. And the servants and officers had made a fire of coals, for it was cold; and they warmed themselves; and Pe'-ter sat down among them to see the end. And when one of the maids of the high priest, that kept the door, saw Pe'-ter warming himself, she earnestly looked upon him, and said, Art thou not also one of this man's disciples? But he denied before them all, saying, I am not; I know Him not, neither understand I what thou sayest.

2. The Cock Crows.—And he went out into the porch and the cock crew. And as he went out, another maid saw him, and said unto them that were there, This fellow was also with Je'-sus of Naz'-a-reth. And again he denied with an oath, I do not know thē man. And after a while another of them that stood by confidently affirmed and said to Pe'-ter, Surely thou also art one of them: for thou art a Gal'-i-lean, and thy speech betrayeth thee. One of the servants of the high priest, being his kinsman whose ear Pe'-ter cut off, saith, Did I not see thee in the garden with Him? But he began to curse and to swear, saying, I know not this man of whom ye speak. And immediately, while he yet spake, the cock crew the second time.

3. Pe'-ter Weeps.—And the Lord turned, and looked upon Pe'-ter. And Pe'-ter remembered the word of Je'-sus, which said unto him, Before the cock crow twice, thou shalt deny Me thrice. And he went out, and wept bitterly.

GOLDEN TEXT.

Psalm 69, 8. I am become a stranger unto my brethren, and an alien unto my mother's children.

NOTES: 1. **Another disciple:** This was John who seems to have had a better general acquaintance in Jerusalem than the other disciples, as may be inferred from the fact that he had a house there (John 19, 27). 2. **Thy speech betrayed thee:** The Galileans could not produce correctly the gutturals and the sh sound (Comp. Jud. 12, 6).

APPLICATIONS.

1. Peter, like many Christians, loved Christ but was afraid to boldly confess Him before His enemies.

2. Peter's temptation was unexpected. Temptations are likely to beset us at any time: so we do well to keep in readiness to resist them.

3. When one is tempted while in the path of duty his good conscience will be a great help to him, but he lacks this help when he does not abide in the path of duty.

4. Each time Peter denied the Lord he made his denial stronger, thus sinning more grievously. Sin grows. The oftener one yields to temptation the lower he is likely to fall by the experience.

5. The crowing of the cock reminded Peter of his sin. God has given us a conscience to keep our sins before us. Be sure to listen to your conscience.

6. The Lord looked upon Peter, and the erring disciple's conscience was aroused. Jesus looks at us through His Word, and it should serve to arouse our conscience.

7. Peter sinned grievously, but he repented and was forgiven. There is a forgiveness and peace for the chief of sinners.

8. It is well that the sinner weeps, but faith should always be mixed with tears of repentance.

9. Take warning at the terrible end of Judas! Peter, repenting and turning to God, found relief in God's forgiving love. Judas, despairing, sought vain relief at his own hands.

CATECHISM: Thou shalt not bear false witness against thy neighbor (Eighth Commandment).

QUESTIONS: 1. Which two disciples had followed the Lord? 2. How had Peter come into the palace of the High Priest? 3. Where did Peter place himself? 4. What did the doorkeeper there ask him? 5. What false answer did he make? 6. What happened when Peter went into the court? 7. What did the maid say to them who were there? 8. What did one then say to Peter? 9. How did Peter sin this time? 10. What happened an hour after? 11. What did the servant of the High Priest say finally? 12. What did Peter then do for the third time? 13. What happened while he yet spake? 14. What did the Lord Jesus do? What did Peter now remember? 15. What did he do in repentance? 16. What help does he not have who is tempted while not in the path of duty? 17. What characterized Peter's successive denials? 18. What is likely to be the case when one yields again and again to temptation? 19. What has God

given us to warn us and to keep our sins before us? 20. In what way does the Lord look upon us? 21. What can even the chief of sinners obtain? What should be mixed with tears of repentance? In whom can the 'despairing sinner alone find relief?

Memorize: *What do you believe in accordance with these words?*

I believe that when the called ministers of Christ by His divine command deal with us, particularly when they exclude the manifest and impenitent sinners from the Christian congregation, and again absolve those who repent of their sins and are willing to amend: that this is as valid and certain, also in heaven, as if Christ, our dear Lord, dealt with us Himself.

36. JESUS CONDEMNED AND CRUCIFIED.

Matt. 27, 15-30. Mark 15, 6-9. Luke 22, 63-23, 43.

1. Je'-sus Before the Council.—And the men that held Je'-sus mocked Him, and smote Him. And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophecy, who is it that smote Thee? And many other things blasphemously spake they against Him. And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Him into their council, saying, Art Thou the Son of God? And He said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of His own mouth.

2. Je'-sus Before Pi'late.—And the whole multitude of them arose, and led Him unto Pi'-late. And Pi'-late, when he had called together the chief priests and the rulers of the people, said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined Him before you, have found no fault in this man touching those things whereof ye accuse Him; no, nor yet Her'-od: for I sent you to him; and, lo, nothing worthy of death is done unto Him. I will therefore chastise Him, and release Him.

2. Bar-ab'-bas or Je'-sus?—Now, at that feast the governor was wont to release unto them one prisoner whomsoever they desired, and they had then a notable prisoner, called Bar-ab'-bas, who had committed murder. And the multitude crying aloud began to desire him to do as he had ever done unto them. Therefore when they were gathered together, Pi'-late said unto them, Whom will ye that I release unto you, Ba-rab'-bas, or Je'-sus, the King of the Jews, which is called Christ? For he knew that for envy they had delivered Him. — While he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of Him.

4. Bar-ab'-bas Chosen.—But the chief priests and elders persuaded the multitude that they should ask Bar-ab'-bas, and destroy Je'-sus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? And they cried out all at once, Away with this man, and release unto us Bar-ab'-bas. Pi'-late then spake again to them, What shall I do then with Je'-sus which is called Christ? But they cried, saying, Crucify Him, crucify Him. And he said unto them the third time, Why, what evil hath He done? I have found no cause of death in Him: I will therefore chastise Him, and let Him go. But they cried out the more, saying, Let Him be crucified. And the voices of them and of the chief priests prevailed.

5. Je'-sus Scourged.—Then Pi'-late took Je'-sus and scourged Him. Then the soldiers of the governor took Je'-sus in to the common hall, and gathered unto Him the whole band of soldiers. And they stripped Him and put on Him a scarlet robe. And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand, and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews! They smote Him with their hands, and they spit upon Him, and took the reed and smote Him on the head.

6. Behold the Man.—Pi'-late therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him. Then came Je'-sus forth, wearing the crown of thorns and the

purple robe. And Pi'-late saith unto them, Behold the man! When the chief priests, therefore, and officers saw Him, they cried out, saying, Crucify Him, crucify Him. Pi'-late saith unto them, Take ye Him, and crucify Him: for I find no fault in Him. The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of God. When Pi'-late therefore heard that saying, he was the more afraid; and sought to release Je'-sus: but the Jews cried out, saying. If thou let this man go, thou art not Cæ'-sar's friend; whosoever maketh himself king speaketh against Cæ'-sar.

7. Je'-sus Condemned.—When Pi'-late therefore heard that saying, he brought Je'-sus forth, and sat down in the judgment seat, and saith unto the Jews, Behold your King! But they cried out, Away with Him, away with Him, crucify Him. Pi'-late saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæ'-sar. — When Pi'-late saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. And he released unto them Bar-ab'-bas, but he delivered Je'-sus to their will that they might crucify Him.

8. Je -sus Crucified.—And as they led Him away, they laid hold upon one Si'-mon, a Cy-re'-ni-an, coming out of the country, and on him they laid the cross, that he might bear it after Je'-sus. And there were also two others, malefactors, led with Him to be put to death. And when they were come to the place which is called Cal'-va-ry, there they crucified Him, and the malefactors, one on the right hand, and the other on the left. Then said Je'-sus, Father, forgive them; for they know not what they do. And they parted His raiment, and cast lots. And the people stood beholding. And the rulers also with them derided Him, saying, He saved others; let Him save Himself, if He be Christ, the chosen of God. And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying, If Thou be the King of the Jews, save Thyself.

And a superscription also was written over Him in letters of Greek and Latin, and Hebrew, This is the King of the Jews.

9. The Penitent Thief.—And one of the malefactors which were hanged railed on Him, saying, If Thou be Christ, save Thyself and us. But the other answering rebuked Him, saying, Dost not thou fear God, seeing thou art in the same condemnation! And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Je'-sus, Lord, remember me when thou comest into Thy kingdom. And Je'-sus said unto him, Verily I say unto thee, Today shalt thou be with Me in paradise.

GOLDEN TEXT.

Isaiah 53, 5. He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

NOTES: 1. **Council:** The Sanhedrin, the highest religious court among the Jews consisting of 71 members; elders, chief priests and scribes, the high priest being the presiding officer. 2. **Led Him to Pilate:** The Jewish people were under the Roman government, therefore the Sanhedrin did not have authority to put anyone to death. **Pilate:** Pontius Pilate was the civil governor of Judea, appointed by the Roman emperor Tiberius. On account of his misdemeanors in office he was deposed in the year 36 A. D., and is said to have been banished to Gaul and to have committed suicide. 3. **Was wont to release, etc.:** Possibly the custom of releasing a prisoner at the feast of the Passover was meant to commemorate Israel's release from Egyptian bondage. 5. **Scourge Him:** Scourging was both a Jewish and Roman method of punishment. Moses, however, limited the number of stripes to forty: sometimes it was done with rods, sometimes with thongs; Roman scourging was especially cruel, there being no limit to the number and the thongs were knotted with sharp bones and pieces of lead: the stripes were laid upon the naked body. 8. **Simon, a Cyrenian:** A stranger from Cyrene, the chief city of Libya, in northern Africa. **Calvary:** All we know is that Calvary was outside the city wall, near a public highway and apparently an elevated piece of ground. **Crucified Him:** Crucifixion was a Roman form of capital punishment, cruel, shameful, and intended originally for slaves, robbers and rebels.

APPLICATIONS.

1. The enemies raved against Jesus because He claimed to be Son of God, but millions of people have found peace for their souls

in the assurance that Jesus is all that He claimed to be.

2. Pilate believed Jesus to be innocent and yet scourged Him to please the Jews; so many today are trying to be both for Christ and against Him—to serve two masters—knowing what is right and doing what is wrong for their own selfish interest.

3. Many preferred Barabbas to Christ; so many today prefer the empty, unsatisfying things of this life to salvation.

4. The scarlet robe put on Jesus in mockery reminds us that our sins, though they be as scarlet, were borne by Him. The chief of sinners has been redeemed.

5. In this life many are willing to mock Jesus, and to ridicule sacred things, but the time is coming when every knee will bow to Him, and every tongue will confess Him to be God.

6. Pilate washed his hands, but he could not thereby wash away his sins. Some are trying to wash away their sins by their good works. It is not such an easy matter to wash away the guilt of sin. Nothing can do it but the blood of Jesus our Redeemer.

7. These people in their folly said, His blood be on us and our children. It was a dreadful sin for them to wish God's curse upon themselves and their offspring. Let us guard our tongues lest we utter words displeasing to God.

8. Jesus bore all these things without complaint, because He loved us. We should be willing to endure suffering for Him.

9. Although the thief repented and turned to Jesus in his dying moments, it would be folly for anyone to deliberately postpone preparing for death since no one knows the hour of his departure and since those who wilfully neglect the interests of the soul are liable to harden their hearts.

10. The soul of the penitent thief was not to fall asleep, nor pass into a so-called purgatory, nor cease to exist, but to go at once to paradise. Death is the entrance into heaven.

CATECHISM: Suffered under Pontius Pilate (Part of Second Article).

QUESTIONS: 1. How did the men treat Jesus? 2. What meeting was held early next morning? 3. Of what was Jesus accused here? 4. Where did they take Jesus then? 5. What does Pilate confess before the whole people? 6. What did he wish to do with the innocent Jesus? 7. What custom did the governor have at Easter time? 8. Which two did he now present to the people for their choice? 9. Who was Barabbas? 10. What did Pilate doubtless know? 11. What did his wife send to him saying? 12. How did the High Priests influence the people? 13. For whom did the whole crowd ask? 14. What should he do with Jesus? 15. Why did Pilate not wish to crucify Him? 16. What horrible thing did he have done to Him? 17. In what manner did the men of war carry that out? 18. With what words did Pilate seek to appease the people? 19. But how did the wicked crowd cry out, full of hate?

20. What did Pilate say once more? 21. What accusation did the Jews now commence? 22. What did Pilate now try to do? 23. How did the Jews threaten him then? 24. What did Pilate do when he saw that he accomplished nothing? 25. What sentence did the people then call upon themselves? 26. What unjust decision did Pilate at last pronounce? 27. Who carried Jesus' cross? 28. Who else was led out to be crucified? 29. Where was Jesus crucified? 30. How did Jesus pray for them? 31. What was done with His raiment? 32. What did the people and soldiers do? 33. What title was placed on the cross? 34. What did the malefactors do? 35. What did Jesus promise one of them? 36. What can you say of the council? Of Pilate? Of scourging? Of Simon? Of Calvary? Of crucifixion? 37. Why did the people rave against Christ? What has given comfort to millions of souls? 38. In what respect are many like Pilate? 39. Of what does the scarlet robe remind us? 40. While many mock Jesus, what will some day take place? 41. How are some trying to wash away their sins? How only can this be done? 42. What curse did these people bring upon themselves? 43. What should our Lord's sufferings move us to do? 44. Why is it foolish to postpone preparing for death? 45. For whom was Jesus crucified?

Memorize: *What do you believe in accordance with these words?*

I believe that when the called ministers of Christ by His divine command deal with us, particularly when they exclude the manifest and impenitent sinners from the Christian congregation, and again absolve those who repent of their sins and are willing to amend: that this is as valid and certain, also in heaven, as if Christ, our dear Lord, dealt with us Himself (Office of the Keys).

✓ 37. THE DEATH AND BURIAL OF JESUS.

Matt. 27, 31-66. Luke 23, 44-56. John 19, 25-27.

1. Je'-sus and His Mother.—Now there stood by the cross of Je'-sus His mother, and His mother's sister, Ma'-ry the wife of Cle'-o-phas, and Ma'-ry Mag'-da-lene. When Je'-sus therefore saw His mother and the disciples standing by, whom He loved, He said unto His mother, Woman, behold thy Son! Then saith He to the disciple, Behold

thy mother! And from that hour that disciple took her unto his own home.

2. The Sun Darkened.—And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. And the sun was darkened. And about the ninth hour Je'-sus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken Me? Some of them that stood there, when they heard that, said, This man calleth for E-li'-as. After this, Je'-sus knowing that all things were now accomplished that the Scripture might be fulfilled, saith, I thirst. And one ran and filled a sponge full of vinegar, and put it on a reed, and put it to His mouth, and gave Him to drink.

3. Je'-sus Dies.—When Je'-sus therefore had received the vinegar, He said, It is finished! And He cried again with a loud voice, and said, Father, into Thy hands, I commend My spirit: and having said this, He gave up the ghost.

4. The Graves Open.—And, behold the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, and the graves were opened: and many bodies of the saints which slept arose, and came out of the graves after His resurrection and went into the holy city, and appeared unto many. — And when the centurion, which stood over against Him, and they that were with him, watching Je'-sus, saw that He so cried out, and gave up the ghost, and saw the earthquake, and those things that were done, they feared greatly, and glorified God, saying, Certainly, this was a righteous man, and the Son of God. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all His acquaintance, and many women which followed Him from Gal'-i-lee, stood afar off, beholding these things.

5. No Bone of Je'-sus is Broken.—The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, besought Pi'-late that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified

with Him. But when they came to Je'-sus, and saw that He was dead already, they brake not His legs: but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. For these things were done, that the Scripture should be fulfilled. A bone of Him shall not be broken. And again another Scripture saith, They shall look on Him whom they pierced.

6. The Sepulchre.—Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, that was hewn in stone, wherein never man before was laid. Therein they laid Je'-sus; for that day was the preparation, and the Sab'-beth drew on, and the sepulchre was nigh at hand. And they rolled a great stone to the door of the sepulchre, and departed. And there was Ma'-ry Mag'-da-lene, and the other Ma'-ry, sitting over against the sepulchre. And the women also, which came with Him from Gal'-i-lee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sab'-bath day according to the commandment.

7. The Sealing of the Stone.—Now the next day the chief priests and Phar'-i-sees came together unto Pi'-late, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pi'-late said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

GOLDEN TEXT.

Isaiah 53, 9. And He made His grave with the wicked, and with the rich in His death; because He had done no violence neither was any deceit in His mouth.

NOTES: 1. **Cleophas:** It is not certain who this person was, but it is generally thought that it was the same as Alpheus, the father of "James the less" (Matt. 10, 3). **Mary Magdalene:** Mary of Magdala, a village on the western shore of the Sea of Galilee. She

had been healed of evil spirits (Luke 8, 2) and had become a devoted follower of the Lord. 2. **Sixth hour:** Noon. **Ninth hour:** Three o'clock, p. m. **Darkness:** It was a miraculous darkness, but whether only over the land of Palestine or over the entire earth is not certain. **Calleth for Elias:** This was probably only said in mockery (comp. Matt. 17, 10-13). **Forsaken Me:** Jesus was suffering the punishment which man deserves because of sin, which consists largely in this that God withdraws Himself completely from him. **All things accomplished:** Jesus had now satisfied the demands of God's wrath. 4. **Vail of the Temple was rent:** A very heavy, thick, woven veil which hid from the eyes of all, except the high priest, the inmost sanctuary of the temple. Christ, our High Priest, Himself atoning for our sins, the veil which cuts us off from God is rent as a sign that free access to the throne of grace is granted to all believers. **Graves were opened:** To show that Christ's redemptive work affected the dead who had hoped in a Savior, so that they have the same benefit of that redemption that those enjoyed who lived when Christ was here. **Centurion:** The Roman officer under whom the crucifixion took place. 5. **Preparation:** That is for the Sabbath day which began at sun-down, Friday evening. Joseph of Arimathea, a wealthy man, and Nicodemus who had come to Jesus by night, both members of the Sanhedrin attended to the burial of Jesus (Matt. 27, 58-60; John 19, 28-42). **Blood and water:** The blood and water that flowed from Jesus' pierced side are taken to represent the two sacraments, the Lord's Supper and Baptism (comp. I John 5, 6-8). 7. **Sealing the stone:** A thread was placed over the stone and sealed with wax to either side of the tomb. **Setting a watch:** A guard of four Roman soldiers.

APPLICATIONS.

1. Jesus directed John as to the service He wished him to render, and through His providential dealings and otherwise He directs us to the work of our lives.

2. When Jesus died there was darkness. When Jesus no longer dwells by faith in the human heart, there is spiritual darkness.

3. In His dying moments Jesus cried, I thirst. His thirst or longing for man's salvation would not be satisfied until the work of redemption was finished. We should thirst much for the saving of souls.

4. Joseph and Nicodemus, prominent Jews, and members of the council, do honor to Jesus, though they knew that thereby they would turn their friends and associates against them. Are we willing to give up the valued things of life for Jesus?

5. The chief priests and Pharisees call Jesus a deceiver, although much had just transpired that proved Him to be the Son of God. When a man sets himself to turn away from God and the

truth, his heart grows hard, and nothing but a miracle of grace can soften it. Beware of sinning against better knowledge.

6. Jesus was buried to make the grave a sleeping chamber for us.

CATECHISM: Crucified, dead and buried; He descended into hell (Part of Second Article).

QUESTIONS: 1. Who stood at the cross? 2. What did Jesus do with His mother? 3. What came to pass about the sixth hour? 4. How long did the darkness last? 5. What did the Lord say about the ninth hour? 6. What did He cry soon after? How did they give Him to drink? 7. What did Jesus say, after He had taken the vinegar? 8. What were His last words on the cross? 9. What followed then? What miracles happened then. 10. What confession did the captain make? 11. What did the people do? 12. On what day did the Lord Jesus die? 13. Why did the bodies have to be taken down from the cross? 14. Why did they not break Jesus' legs? 15. What did one of the men of war do? 16. What flowed out? 17. What scripture was fulfilled then? 18. Where was the body of Jesus laid? 19. How was the grave closed? 20. Who had seen all this? 21. What did the High Priests desire yet of Pilate? 22. What did Pilate give them? 23. What did the High Priests do with the stone? 24. What can you say of Cleophas? 25. What did the rending of the vail of the temple signify? The opening of the graves? 26. The darkness at Jesus' death reminds us of what? 27. What do Jesus' words, I thirst, remind us of? 28. What may we learn from the example of Joseph and Nicodemus? 29. What takes place when one sets himself to turn away from God and the truth? 30. What blessing comes to us through Jesus' burial?

Memorize: *What is the Sacrament of the Altar?*

It is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself.

V. THE RESURRECTION AND ASCENSION OF CHRIST.

38. THE RESURRECTION OF JESUS.

Matt. 28, 1-8. Mark 16, 1-8. Luke 24, 1-12. John 20, 1-10.

1. The Women Come to the Se'-pul-chre.—And when the Sabbath day was passed, Ma'-ry Mag'-da-lene, and Ma'-ry the mother of James, and Sa-lo'-me, had brought sweet spices, that they might anoint Him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun, bringing the spices which they had prepared. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and His raiment white as snow: and for fear of Him the keepers did shake, and became as dead men.

2. The Angel Speaks to Them.—And the women said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. Then Ma'-ry Mag'-da-lene runneth (to announce this to the apostles). And entering into the sepulchre, they (the other women) saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: ye seek Je'-sus of Naz'-a-reth, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples and Pe'-ter that He is risen from the dead; and, behold, He goeth before you into Gal'-i-lee; there shall ye see Him, as He said unto you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word: neither said they anything to any man; for they were afraid.

3. Pe'-ter and John at the Se'-pul-chre.—Ma'-ry Mag'-

da-lene cometh to Si'-mon Pe'-ter, and to the other disciple, whom Je'-sus loved, and said unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him. Pe'-ter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Pe'-ter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Si'-mon Pe'-ter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, and he saw, and believed. For as yet they knew not the Scripture, that He must rise again from the dead. Then the disciples went away again unto their own house.

GOLDEN TEXT.

Psalm 16, 10. Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption.

NOTES: 1. **When the Sabbath was passed:** It would have been unlawful for them to have gone on that errand on the Sabbath. **Salome:** The wife of Zebedee and the mother of James and of John the evangelist. 2. **A young man:** An angel who had assumed the form of a young man. **As He said unto you:** Jesus had foretold His resurrection. **Countenance like lightning, etc.:** This gives a faint idea of the glory of heaven. **And Peter:** Peter's name is mentioned especially because he had denied Jesus, and was bowed down with sorrow; he must not be overlooked. **The other disciple:** John.

APPLICATIONS.

1. The devout women came early. Love constrained them. If we have love for the Word of God and the services of the Church we will come to service gladly and eagerly.

2. The women knew that there was a great stone in the way, but they went on. The fact that difficulties threaten should not keep us from pressing forward in the path of duty. God knows how to roll away the obstacles that confront us.

3. Jesus' resurrection shows that He is really the Son of God.

4. Jesus' resurrection shows that all His promises will be kept.

5. Jesus' resurrection shows us that He really saved us from our sins.

6. Jesus' resurrection shows that He had conquered death both for Himself and for us.

7. If we would rise and live with Jesus in the world to come, we must live with Him in this world.

CATECHISM: The third day He rose again from the dead (Part of Second Article).

QUESTIONS: 1. On what day did Jesus arise from the dead? 2. Who came in the morning to the grave? 3. What did the women wish? What happened then? 4. Who came from heaven? What did the angel do? 5. What was his appearance? 6. What happened to the keepers? 7. What did the women say? What did they soon see? 8. What did Mary Magdalene do then? 9. Where did the other women stay? 10. Whom did they see in the grave? What did the angel say? 11. Where did they go then? 12. Whither had Mary Magdalene come in the meanwhile? 13. What did Peter and John do? 14. What did Peter see in the sepulchre? 15. What effect did his visit to the empty sepulchre have upon John? 16. Who was Salome? The young man? 17. Why was Peter's name mentioned especially? 18. What will love lead us to do? 19. What should not keep us from pressing forward in the path of duty? 20. What does His resurrection show Jesus to be? 21. What other comforting assurance do we find in our Lord's resurrection?

Memorize: *Where is this written?*

The holy Evangelists Matthew, Mark, Luke and St. Paul write this: Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it and gave it to His disciples, and said, Take, eat, this is My body which is given for you! this do in remembrance of Me.

39. JESUS APPEARS TO MARY MAGDALENE AND THE OTHER WOMEN.

Matt. 28, 8-15. Mark 16, 9-11. John 20, 11-18.

1. Je'-sus Appears to Ma'-ry.—Now when Je'-sus was risen, He appeared first to Ma'-ry Mag'-da-lene. But Ma'-ry stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Je'-sus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord,

and I know not where they have laid Him. And when she had thus said, she turned herself back, and saw Je'-sus standing, and knew not that it was Je'-sus. Je'-sus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away. Je'-sus saith unto her, Ma'-ry. She turned herself, and saith unto Him, Rab-bo'-ni; which is to say, Master. Je'-sus saith unto her, Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God.

2. The Other Women Met.—And as the other women (Ma'-ry, the mother of James, Jo-an'-na and Sa-lo'-me) went to tell His disciples, Je'-sus met them, saying, All hail. And they came, and held Him by the feet, and worshiped Him. Then said Je'-sus unto them, Be not afraid: go tell My brethren that they go into Gal'-i-lee, and there shall they see Me.

3. The Report of the Watch.—Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole Him away, while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught.

4. The Disciples are Told.—And Ma'-ry Mag'-da-lene came and told the disciples, as they mourned and wept, that she had seen the Lord, and that He had spoken these things unto her. And they, when they had heard that He was alive, and had been seen of her, believed not. And her words seemed to them as idle tales, and they believed them not.

GOLDEN TEXT.

Rev. 1, 18. I was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

NOTES: Mary Magdalene came to the sepulchre in the morning in company with the other women as stated in the preceding lesson; but as soon as she learned that the body of Jesus was not there, she left to tell Peter and John. Peter and John at once hastened to the sepulchre, but finding nothing except the grave clothes they did not tarry there. After they had left, Mary Magdalene came back and it was there that the Lord appeared unto her. The other women left the sepulchre after Mary's first departure to tell the disciples as the angel had commanded them; while on this errand Jesus appeared to them. **Touch Me not:** Do not take hold of Me and think that you can keep Me, that I am here to stay with you, for I must ascend to My Father. 2. **My Brethren:** The disciples. **Joanna:** Mentioned here was the wife of Chusa, steward of Herod (Luke 8, 3); nothing more is known of her except that she was a devoted disciple of the Lord, ministering, with other women of Galilee, to His needs. **All hail:** Be glad. **Persuade him:** The usual punishment for falling asleep on watch was death; the Jews therefore promised to use their influence with Pilate that no harm should be done them, in case he heard the story.

APPLICATIONS.

1. Two angels were sent to comfort the sorrowing Mary. God has given us His Word to comfort us in all our trials. God would have us to be His messengers to take this comforting word to those whose hearts are sad. Are you willing to be one of these messengers?

2. Jesus was at Mary's side and she thought that He was far away. He draws near to us in the varied experiences of life, perhaps in a sore trial, but so far from recognizing Him we lament, thinking the experience a calamity.

3. Jesus asks, Why weepest thou? It is not wrong to weep, but, like Mary, some weep when there is cause for rejoicing, and others are light hearted when, because of their sins, they should weep.

4. Jesus asks, Whom seekest thou? What is the aim of your life? On what have you set your affections? If, like the devout women mentioned in the lesson, we are busy in the service of Jesus, we can expect His "All hail," and the blessing He gave to them.

5. Jesus calls the disciples brethren to remind them that His Father is also their Father.

Catechism: I believe in the resurrection of the body; and the life everlasting (Part of Third Article).

QUESTIONS: 1. To whom did the Lord first appear? 2. Where did Mary Magdalene stand? What did she do? 3. What did the angel say to her? What did she answer? 4. Whom did she see

standing? But what did she think? 5. What did she say to Him? How did Jesus call her? 6. What commission did He give her? 7. Where did the other women go? 8. Who met them? How did Jesus greet them? 9. How did the Lord console them? 10. Where did the watchmen go after the resurrection? 11. What did the High Priests and elders decide? 12. What did they give the soldiers? 13. How did the disciples receive the news of the resurrection? 14. What is to do for us what the angels did for Mary? 15. Where was Jesus while Mary was grieving, thinking His body had been stolen? 16. How do we make the same mistake Mary made? 17. At what wrong time do some weep? 18. What question does Jesus still ask? 19. What can we expect if we are busy in Jesus' service? 20. Of what does Jesus remind the disciples by calling them brethren? 21. Who has the keys of hell and of death?

Memorize: *Where is this written? (Continued).*

After the same manner also He took the cup, when He had supped, gave thanks, and gave it to them, saying, Take, drink ye all of it; this cup is the New Testament in My blood, which is shed for you for the remission of sins: this do ye, as oft as ye drink it, in remembrance of Me.

40. THE WALK TO EMMAUS.

Mark 16, 12-13. Luke 24, 13-35.

1. The Walk to Em-ma'-us.—And, behold, two of them went that same day to a village called Em-ma'-us, which was from Je-ru'-sa-lem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Je'-sus Himself drew near, and went with them. But their eyes were holden that they should not know Him. And He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

2. Je'-sus Converses with the Disciples.—And the one of them, whose name was Cle'-o-pas, answering said unto Him, Art Thou only a stranger in Je-ru'-sa-lem, and hast not known the things which are come to pass there in these days? And He said unto them, What things? And they

said unto Him, Concerning Je'-sus of Naz'-a-reth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He which should have redeemed Is'-ra-el: and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not His body, they came, saying that they had also seen a vision of angels, which said that He was alive. And certain of them which were with us went to the sepulchre, and found it even so as the woman had said: but Him they saw not.

3. He Reproves Their Hardness of Heart.—Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory? And beginning at Mo'-ses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.—And they drew nigh unto the village, whither they went: and He made as if He would have gone further. But they constrained Him, saying, Abide with us; for it is toward evening, and the day is far spent. And He went in to tarry with them.

4. Their Eyes are Opened.—And it came to pass, as He sat at meat with them, He took bread, and blessed it and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight. And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour and returned to Je'-ru'-sa-lem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared unto Si'-mon. And they told what things were done in the way, and how He was known of them in breaking of bread.

GOLDEN TEXT.

Psalms 34, 18. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

NOTES: 1. **Two of them:** These two were disciples of Jesus, but not among the twelve; the one, Cleopas, has been identified with Cleophas (Alpheus), the father of James the less (John 19, 25), but it is generally conceded that he was a different person. **Same day:** The day Jesus arose. **Emmaus:** The site of this village is not known with certainty; it is supposed, however, that it was northwest of Jerusalem about seven and one-half miles. **Things which had happened:** The teachings, life, sufferings, death and resurrection of Jesus. 3. **"A prophet mighty in deed and word before God and all the people"** is a strong testimony as to the prevailing opinion in the disciples' circle concerning Jesus. **We trusted that it had been He, etc.:** Their hope was about all gone now, since it was now three days since He was put to death. 3. **O fools:** Without intelligence, lacking understanding.

APPLICATIONS.

1. These men were talking of Jesus. Much time is wasted in gossip. Christians should have no trouble in finding something to talk about that is edifying.

2. Jesus drew near to these earnest minded disciples. By His Spirit He will come to us, and open the eyes of our understanding, if we are earnestly seeking the truth.

3. Their eyes were holden so that they did not recognize Jesus. So sin often blinds us that we do not recognize Jesus in the experiences of life through which He visits us.

4. Jesus knew the hearts of these sad disciples, and He knows our hearts, and reads our thoughts.

5. The disciples were slow of heart to believe all that the prophets had spoken. So we are often slow to use the means and opportunities God has given.

6. Although slow of heart these disciples were humble and sincere. If we are earnest seekers after the truth the Lord will reveal Himself to us.

7. The disciples, listening to the words of Jesus, were soon at their destination. Tasks become easier and journeys shorter if we have Jesus with us.

8. Jesus came to the home of these disciples, but He did not tarry there until they invited Him. His Spirit comes to us, but we must welcome Him or He will not remain. He does not fail to remain, however, if He hears an "Abide with us."

CATECHISM: I believe that the Holy Ghost has called me by the Gospel, enlightened me with His gifts (Part of Explanation of Third Article).

QUESTIONS: 1. Where did two disciples go on Easter? 2. What did they talk about? Who drew near to them? 3. Why did they not know Jesus? 4. What did He ask them? What did Cleopas answer? 5. For what had the disciples always hoped? 6. What should the women have told them? 7. How did the Lord rebuke them for their weak faith? 8. What did He show them? 9. What did the disciples beg of Him, when He wanted to go farther? 10. By what did they know Him? 11. What did they say when Jesus vanished? 12. What did they do yet the same hour? 13. What did the Eleven say to them? 14. What did the two Emmaus-disciples now narrate? 15. Of what did the two disciples talk as they went on their way? 16. How is much time wasted? 17. When will Jesus also draw near to us? 18. How does Jesus draw near to us? What keeps us often from recognizing Him? 19. In what respect are we often slow? 20. What can, however, be said of these disciples? 21. To whom will the Lord reveal Himself? 22. What makes tasks easier and journeys shorter? 23. What did these disciples do before Jesus went in and tarried with them? 24. To whom is the Lord nigh?

Memorize: *Where is this written?*

The holy Evangelists Matthew, Mark, Luke and St. Paul write thus: *Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it and gave it to His disciples, and said, Take, eat; this is my body, which is given for you: this do in remembrance of Me.*

After the same manner also He took the cup, when He had supped, gave thanks and gave it to them, saying, Take, drink ye all of it; this cup is the New Testament in my blood, which is shed for you for the remission of sins; this do ye, as oft as ye drink it, in remembrance of Me.

41. JESUS APPEARS UNTO HIS DISCIPLES.**Luke 24, 36-43. John 20, 19-29.**

1. Je'-sus Appears to His Disciples.—The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Je'-sus and stood in the midst, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He showed them His hands and His feet. Then were the disciples glad, when they saw the Lord.

2. The Office of the Keys.—And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of a broiled fish and of a honeycomb. And He took it and did eat before them. Then said Je'-sus to them again, Peace be unto you; as my Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

3. Doubting Thomas.—But Thomas, one of the twelve, was not with them when Je'-sus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe. And after eight days again His disciples were within, and Thomas was with them: then came Je'-sus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and My God. Je'-sus saith unto him, Thomas, because thou hast seen Me, thou hast

believed: blessed are they that have not seen, and yet have believed.

GOLDEN TEXT.

John 16, 22. I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

GOLDEN TEXT.

NOTES: 1. **The same day:** The day of Jesus' resurrection. **Jesus stood in the midst:** Did not walk in, but appeared. **He breathed on them, etc.:** As the Father sent Jesus to accomplish the redemption of men, so He sent forth His disciples to bring about their salvation by the use of means of grace. **Receive ye the Holy Ghost:** By bestowing on them the Holy Ghost, Jesus fitted them for the work which He sent them to do. 3. **Reach hither thy finger:** Thomas was an honest questioner and therefore Jesus gave him special sign or proof. **After eight days:** The next Sunday. Nearly all the recorded appearances of Jesus were on Sundays. This is one reason why Christians prefer to meet for worship on Sunday.

APPLICATIONS.

1. Jesus knew that the disciples were harrassed with fear, and therefore greeted them with the words, Peace be unto you. Jesus knows our wants, and blesses us according to our needs.

2. The disciples were assembled, and Jesus stood in their midst. Jesus does not want His people to forsake the assembling of themselves. He promises to be with even two or three who meet in His name.

3. Satan and sin rob us of peace. Jesus suffered and died to secure peace for all. It is well that His first words to His disciples after His victory were, Peace be unto you.

4. Jesus did, indeed, redeem all men, but this redemption must be brought to the sinner and offered to him by the preaching of the Gospel and the administration of the sacraments.

5. Jesus exercised much patience with Thomas because he was an honest seeker after the truth. He pleads with him, Be not faithless but believing. It is comforting for us to know that the Lord is patient and forbearing in His dealings with all sinners. He takes no pleasure in the death of the wicked.

6. Thomas was happy after his doubts were dispelled. Strong faith is a most precious blessing.

CATECHISM: The office of the keys is the peculiar church-power which Christ has given to His Church on earth to forgive the sins of penitent sinners, and to retain the sins of the impenitent, so long as they do not repent.

QUESTIONS: 1. Where were the disciples on Easter evening? 2. Who came in through locked doors? 3. How did the Lord greet His disciples? 4. What did the disciples fear? 5. How did the Lord free them from their fear? 6. What did the Lord do before them, when they did not yet believe? 7. How did He again talk after He had eaten? 8. What act did He then undertake? 9. With what words did He give them the Office of the Keys? 10. Which of the disciples was not present? 11. What did the other disciples say to Him? What did He answer? 12. When did Jesus come again? 13. What did He say to Thomas? What did he answer? 14. What did Jesus then say to believing Thomas? 15. How do we walk in this world? 16. How did Jesus greet the disciples at this time? Why? What does Jesus know concerning us? 17. What does the Lord tell us not to forsake? What promise has He given in regard to His presence with His people? 18. What robs us of peace? What did Jesus do to secure us peace? 19. What must be done now that Jesus has redeemed all men? 20. Why did Jesus exercise so much patience with Thomas? What is comforting to us?

Memorize: *What is the benefit of such eating and drinking?*

This is shown by these words, "Give and shed for you for the remission of sins;" namely, that in the Sacrament forgiveness of sin, life and salvation are given us through these words. For where there is forgiveness of sin, there is also life and salvation.

42. JESUS AT THE SEA OF TIBERIAS.

John 21, 1-19.

1. Je'-sus at the Sea.—After these things Je'-sus showed Himself again to the disciples at the sea of Ti-be'-ri-as; and on this wise showed He Himself. There were together Si'-mon Pe'-ter, and Thom'-as, and Na-than'-a-el of Ca'-na, and the sons of Zeb'-e-dee, and two other of His disciples. Si'-mon Pe'-ter saith unto them, I go a fishing. They say unto him, We also go with thee. And that night they caught nothing. But when the morning was now came, Je'-sus stood on the shore; but the disciples knew not that it was Je'-sus. Then Je'-sus saith unto them, Children, have ye any meat? They answered Him, No. And He said unto them, Cast the net on the right side of the ship, and ye

shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

2. The Draught of Fishes.—Therefore that disciple whom Je'-sus loved saith unto Pe'-ter, It is the Lord. Now when Si'-mon Pe'-ter heard that it was the Lord, he girt his fisher's coat unto him, and cast himself into the sea. And the other disciples came in a little ship, dragging the net with fishes. As soon as they were come to land, they saw a fire of coals, and fish laid thereon, and bread. Je'-sus saith unto them, Bring of the fish which ye have now caught. Si'-mon Pe'-ter went up and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken. Je'-sus saith unto them, Come and dine. And none of the disciples durst ask Him, Who art Thou? knowing that it was the Lord. Je'-sus then cometh, and taketh bread, and giveth them, and fish likewise.

3. Lovest Thou Me?—So when they had dined, Je'-sus saith to Si'-mon Pe'-ter, Si'-mon, son of Jo'-nas, lovest thou Me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith to him the second time, Si'-mon, son of Jo'-nas, lovest thou Me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My sheep. He saith unto him the third time, Si'-mon, son of Jo'-nas, lovest thou Me? Pe'-ter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things; thou knowest that I love Thee. Je'-sus saith unto him, Feed My sheep. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkest whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. This spake He, signifying by what death he would glorify God. And when He had spoken this, He saith unto him, Follow Me.

GOLDEN TEXT.

Luke 22, 32. When thou art converted, strengthen thy brethren.

NOTES. After these things: The things recorded in John 20, 19-31. **Jesus showed Himself again:** After the resurrection the Lord did not walk with the disciples continuously as before, but appeared to them only upon certain occasions; they were thus given ample evidence of His resurrection and at the same time made to feel that He had entered upon a different state of existence, His state of glory. The appearances so far as recorded are: 1. To Mary Magdalene (John 14, 20); 2. To the other women (Matt. 28, 9); 3. To Peter (I Cor. 15, 5); 4. To the two going to Emmaus (Luke 24, 13); 5. To the ten (John 20, 19-23); 6. To the eleven (John 20, 24-29); 7. To seven of the twelve at the sea (John 21, 1-14); 8. To above five hundred brethren at once in Galilee (1 Cor. 15, 6; Matt. 28, 16-20); 9. To James only (I Cor. 15, 7); 10. To the eleven at His ascension (Luke 24, 50-52). 2. **Come and dine:** Jesus invited the disciples, but it is supposed that He did not eat with them as He had no need of food. 3. **By what death, etc.:** It is assumed that he suffered martyrdom by crucifixion and tradition has it that he was crucified head downward, since he deemed it too great an honor to be crucified as his Master was. Peter had denied Jesus three times; here he is made to confess Him three times and by being commanded to feed Jesus' sheep and lambs, he was fully restored again to his discipleship and office as apostle.

APPLICATIONS.

1. John, the disciple whom Jesus loved, was the first to recognize the stranger as Jesus; love for the Lord will also help us to recognize Him as He draws near in the varied experiences of life.

2. Jesus told them to cast in their net again, although there seemed to be no fish about, and daylight had come. These experienced fishermen did not argue but meekly obeyed. God's people do the Lord's will even though it seems foolish.

3. Peter was the most active of all the disciples, yet Jesus asks, Lovest thou Me? While it is well to be busy in the Lord's service, it is all important that our service be the fruit of love.

4. After Peter confessed his love Jesus said, Feed My sheep, feed My lambs. We are to show our love for Jesus by serving our fellow men.

5. Peter had sinned grievously, but having repented, Jesus owns him, and accepts his service. The Lord does not use the holy angels, but sinful mortals, in building up His Kingdom in the world. However unworthy you feel, God has something for you to do.

CATECHISM: That I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true (Part of Second Article).

QUESTIONS: 1. At what sea did Jesus reveal Himself? 2. How many disciples were together? Which ones? 3. How many fish did they catch in the night? 4. Who stood the next day on the shore? What did Jesus ask them? 5. What advice did Jesus give them? What was the result? 6. Who knew Jesus first? What did John say? 7. What did the hasty Peter do? 8. What did the disciples see on the shore? 9. How many fish had they caught? 10. Why did the disciples not ask: "Who art Thou"? 11. What did Jesus ask Peter after the meal? 12. What answer did Peter give? 13. What commission did he now receive from the Lord? 14. What was Jesus' second question? Peter's answer? 15. What was the second command? 16. What did Jesus tell Peter with reference to his old age? 17. How many recorded appearances of Jesus are there during the forty days between His resurrection and ascension? 18. How does God sometimes chasten His people? 19. In what way will love for our Savior help us? 20. Under what circumstances even will Christians do God's will? 21. What question did Jesus ask Peter? 22. Of what should our service of the Lord be the fruit? 23. How do we manifest our love for the Lord? 24. Whom does God use in building up His kingdom on earth?

Memorize: *What is the benefit of such eating and drinking?*

That is shown by these words, "*Given and shed for you for the remission of sins*"; namely, that in the Sacrament forgiveness of sin, life and salvation are given us through these words. For where there is forgiveness of sin, there is also life and salvation.

43. CHRIST'S ASCENSION INTO HEAVEN.

Matt. 28, 16-20. Mark 16, 14-20. Luke 24, 44-53. Acts 1, 1-12.

1. The Command to Baptize.—Then the eleven disciples went away into Gal'-i-lee, into a mountain where Je'-sus had appointed them. (There He was seen by more than five hundred brethren at once. 1 Cor. 15, 6). And when they saw Him, they worshiped Him: but some doubted. And Je'-sus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

2. Je'-sus Speaks of Baptism with the Holy Ghost.—

To His disciples Je'-sus showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled with them, commanded them that they should not depart from Je-ru'-sa-lem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Is'-ra-el? And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Je-ru'-sa-lem, and in all Ju-dæ'-a, and in Sa-ma'-ri-a, and unto the uttermost part of the earth.

3. The Ascension.—And He led them out as far as to Beth'-a-ny, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, while they beheld; and a cloud received Him out of their sight, and He was received up into heaven, and sat on the right hand of God. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Gal'-ilee, why stand ye gazing up into heaven? This same Je'-sus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven. And they worshiped Him, and returned 'to Je-ru'-sa-lem with great joy from the mount called Ol'-i-vet; and were continually in the temple, praising and blessing God.

GOLDEN TEXT.

Psalms 47, 5. God is gone up with a shout, the Lord with the sound of a trumpet.

NOTES: 1. **A mountain:** Which mountain is not known with certainty. **Some doubted:** Some of the five hundred were in doubt whether it was really Jesus, or possibly a spirit appearing from heaven. The words, **Go ye therefore — Holy Ghost,** is the word of command in baptism, and the words, **He that believeth — be saved,** is the word of promise. **Teach all nations:** Make disciples of all nations. **Take up serpents:** Comp. Acts 28, 3-6. Drink any deadly thing. The practice of poisoning was well understood in the East and the apostles might expect that such attacks on their lives would be made by their enemies. 2. **Restore again the kingdom:** It is seen here that even the apostles at this time yet expected some kind of outward restoration of the kingdom of Israel; they did not fully understand yet that Jesus' kingdom is not of this world. **Not for you to know, etc.:** It was not necessary for the work they were to do that they know what changes the Father might want to bring about. 3. **Sat on the right hand of God:** Took possession of divine majesty and power and dominion over all creatures.

APPLICATIONS.

1. Before Jesus withdrew His visible presence from the disciples He assured them that He would be with them always. What sweeter promise could He have given?

2. Jesus commanded that His disciples be witnesses unto Him even unto the uttermost parts of the earth. Believers have a great work to do.

3. The disciples had been commissioned to go into all the world, and preach the Gospel to every creature, and now comes the command to wait at Jerusalem until the promise of the Father is fulfilled. Sometimes we can serve the Lord by waiting better than by working. Let us learn to abide the Lord's time in all our efforts.

4. Jesus ascended into heaven to the right hand of God that He might rule over all creatures, and especially govern and protect His Church.

5. Jesus not only promised to return, but sent the angels to repeat the promise. Christians must every keep in mind that Jesus will return, and their chief purpose in life must be to be in readiness to receive Him when He comes.

CATECHISM: He ascended into heaven, and sitteth at the right hand of God, the Father, Almighty, from thence He shall come to judge the quick and the dead (Part of Second Article).

QUESTIONS: 1. Where did the eleven disciples go? 2. How many had come there? 3. What did some always do? 4. What words did Jesus then say to them? 5. What sacrament did He here institute? 6. What promise did He give the believers? 7. What kind of sign did He give the believers? 8. How many days had Jesus lived on earth after His resurrection? 9. What did He command the disciples when He had assembled them? 10. How should they be baptized in Jerusalem? 11. What did the disciples ask Him? 12. How did Jesus answer their question? 13. Where did He lead His disciples? 14. What happened when He blessed them? 15. Whither was He taken up? 16. Who stood there with the disciples? What did the men say? 17. What did the disciples thereupon do? 18. What festival do we celebrate in remembrance of this history? 19. How many days after Easter is Ascension? 20. How has the Lord gone up into heaven? What assurance did Jesus give His disciples before He ascended? 21. What command did He give? 22. Although commissioned to preach the Gospel to all the world what were the disciples to do first? 23. How can we also serve the Lord? 24. Why did Jesus ascend? 25. What promise did He give before ascending? 26. Who were sent to repeat that promise? 27. How has the Lord gone up into heaven?

Memorize: *How can bodily eating and drinking do such great things?*

It is not the eating and drinking, indeed, that does them, but the words here written, "*Given and shed for the remission of sins;*" which words, besides the bodily eating and drinking, are the chief thing in the Sacrament; and he that believes these words has what they say and express, even forgiveness of sins.

VI. THE FOUNDING OF THE CHRISTIAN CHURCH.

44. THE DAY OF PENTECOST.

Acts 2.

1. The Outpouring of the Holy Ghost.—And when the day of Pen'-te-cost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Je-ru'-sa-lem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Gal-i-le'-ans? And how hear we every man in our own tongue, wherein we were born? Par'-thi-ans, and Medes, and E'-lam-ites, and the dwellers in Mes-o-po-ta'-mi-a, and in Ju-dæ'-a and Cap-pa-do'-ci-a, in Pon'-tus, and A'-si-a, Phry'-gi-a, and Pam-phyl'-i-a, in E'-gypt, and in the parts of Lib'-ya about Cy-re'-ne, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying, What meaneth this? Others mocking said, These men are full of new wine.

2. Pe'-ter Speaks to the People.—But Pe'-ter standing up with the eleven, lifted up his voice, and said unto them, Ye men of Ju-dæ'-a, hearken unto my words: For these men are not drunken as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Jo'-el: And it shall come to pass in the last

days, saith God, I will pour out of My Spirit upon all flesh. Ye men of Is'-ra-el, hear these words: Je'-sus of Naz'-a-reth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him ye have taken, and by wicked hands have crucified and slain. This Je'-sus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, He hath shed forth this, which ye now see and hear. Therefore let all the house of Is'-ra-el know assuredly, that God hath made that same Je'-sus, whom ye have crucified, both Lord and Christ.

3. The People Repent.—Now when they heard this, they were pricked in their heart, and said unto Pe'-ter and to the rest of the apostles, Men and brethren, what shall we do? Then Pe'-ter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

4. The Believer's Life.—And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in Prayers. They sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to them day by day those that were saved.

GOLDEN TEXT.

John 15, 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me.

NOTES: 1. **Pentecost** is a Greek word meaning *fiftieth*, being the fiftieth day after Easter, counting Easter as the first. Pentecost was the second of the three great festivals of the Jews, namely, the feast of the grain-harvest (Ex. 23). Later it came also to be regarded as a commemoration of the giving of the law on Mount Sinai. If that was the beginning of the Old Testament Church, here now we

have the beginning of the New Testament Church. **They were all:** Not only the twelve, but all the believers in Jerusalem; in ch. 1, 20 an hundred and twenty are mentioned. In the place of Judas, Matthias was elected to the apostleship (Acts 1, 15-26). **In one place:** It is not certain whether this was a private dwelling or one of the many halls in connection with the temple. **In his own language:** The disciples were gifted with tongues, and preached in many languages. **Parthians, and Medes, etc.:** By taking the map one sees that these nations lay all around Palestine, Rome and Cyrene being the farthest distant. **Strangers from Rome:** Jews whose home was in Rome, but who were at Jerusalem for a time. **Proselytes:** Converts from the Gentiles. **The prophet:** Joel 2, 28-32. **3. Repent:** Be sorry for your sins and believe in Jesus Christ as your Savior.

APPLICATIONS.

1. The disciples were with one accord, that is, of one mind and purpose. Petty differences in regard to matters not decided by God's Word should not be permitted to cause division and strife among brethren.

2. As a cloven tongue sat upon each believer, so the Holy Spirit must come into every heart, and govern every life.

3. As the indwelling of the Spirit today causes people to talk differently from people of the world, we should show forth our faith by our conversation.

4. As there were some to mock and ridicule the disciples, so there are usually those who try to make sport of anyone who, for conscience sake, opposes that which is popular, and favors that which is unpopular.

5. Peter, once so timid and fearful, now boldly tells those people of their sin in condemning and crucifying Jesus. If God's Spirit dwells in our hearts we will rebuke wrong and favor the right, be the consequences what they may.

6. While Christians should emulate the early Christians in their labors of love, they can faithfully serve the Lord and His Church without selling their possessions and goods and bestowing them upon such as are in need.

7. It is the work of the Holy Spirit to lead us to repentance and faith.

CATECHISM: I believe in the Holy Ghost (Part of Third Article).

QUESTIONS: 1. What happened on Pentecost? 2. What was seen on the disciples? What did the Holy Ghost do? 3. What did the apostles do? 4. What kind of people were at Jerusalem? 5. What did the multitude now do? 6. How did they speak being astonished? 7. What, however, did some wicked people say? 8. Who then preached to the people? 9. How did he explain this wonder? 10. What great sin did he lay before the Jews? 11. Whom

did he show Jesus of Nazareth to be? 12. What result did the sermon have? 13. What advice did he give to those who asked him? 14. How many were baptized on that day? 15. What kind of life did the first Christians lead? 16. How did the congregation grow? 17. How many days after Ascension do we celebrate Pentecost? 18. What should not cause division among Christians? 19. What must the Spirit do? 20. What is the effect of the indwelling of the Spirit? 21. What must they often endure who oppose that which is popular and favor that which is unpopular? 22. What did Peter do that seemed remarkable? 23. What will be the consequence if the Spirit dwells in our heart? 24. What is it not necessary for Christians to do in order to faithfully serve the Lord? 25. Who is the Comforter? 26. What does He do for Jesus?

Memorize: *How can bodily eating and drinking do such great things?*

It is not the eating and drinking, indeed, that does them, but the words here written, "*Given and shed for the remission of sins;*" which words, besides the bodily eating and drinking, are the chief thing in the Sacrament; and he that believes these words, has what they say and express, even forgiveness of sins.

45. PETER AND JOHN HEAL THE LAME MAN.

Acts 3-4.

1. The Lame Man Healed.—Now Pe'-ter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who, seeing Pe'-ter and John about to go into the temple, asked an alms. And he gave heed unto them, expecting to receive something of them. Then Pe'-ter said, Silver and gold have I none; but such as I have give I thee; in the name of Je'-sus Christ of Naz'-a-reth rise up and walk. And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God. And as the lame man which was

healed held Pe'-ter and John, all the people ran together unto them in the porch that is called Sol'-o-mon's, greatly wondering.

2. Pe'-ter Preaches to the People.—And when Pe'-ter saw it, he answered unto the people, Ye men of Is'-ra-el, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of A'-bra-ham, and of I'-saac, and of Ja'-cob, the God of our fathers, hath glorified His Son Je'-sus; whom ye delivered up, and denied in the presence of Pi'-late, when he was determined to let Him go. But ye killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And His name, through faith in His name, hath made this man strong, whom ye see and know; yea, the faith which is by Him hath given him this perfect soundness in the presence of you all. And now, brethren, I know that through ignorance ye did it, as did also your rulers. Repent ye therefore, and be converted, that your sins may be blotted out.

3. Pe'-ter and John Forbidden to Preach.—But the priests laid hands on them, and put them in hold unto the next day. And on the morrow their elders were gathered together. And when they had set Pe'-ter and John in the midst, they asked by what power, or by what name, have ye done this? Then Pe'-ter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Is'-ra-el, by the name of Je'-sus Christ of Naz'-a-reth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Now when they saw the boldness of Pe'-ter and John they marveled. And they commanded them not to speak at all nor teach in the name of Je'-sus. But Pe'-ter and John answered, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

GOLDEN TEXT.

Matt. 10, 32. Whosoever therefore shall confess Me before men, him will I also confess before My Father which is in heaven.

NOTES: 1. **Peter and John:** They were among the first four apostles called and were much together. **Hour of prayer:** The Jews observed three hours of prayer at the temple, at 9 A. M., the third hour, at noon, the sixth hour, and 3 P. M., the ninth hour. The first believers likewise followed this custom (ch. 2, 46). **Gate — called beautiful:** It is not certain which gate this was, probably however the one to the east opening into the Court of the Women; it is said to have been made of Corinthian brass. **Porch — called Solomon's:** The covered colonnade along the east side of the temple ground; the foundation of this porch is said to have been a remnant of Solomon's temple, hence the name. 3. **Whether it be right, etc.:** When man's word conflicts with God's will Christians obey God, no matter what the consequences may be.

APPLICATIONS.

1. Peter had no money, yet he was able to render this man a great service. We may be poor in this world's goods and yet be of service to our fellow men.

2. The lame man asked for money and was restored to health. It is often so with those who pray. While God may not give us that for which we pray, our prayer will not be in vain, yea, we may get something far better than that for which we asked.

3. The restored man leaped and praised God. God loves a grateful heart.

4. Peter is careful that the Lord Jesus shall have all the glory for this miracle. How apt we are to take credit to ourselves that belongs to God!

5. Peter admitted that it was through ignorance that many turned against Jesus yet he pleads with them to repent. Ignorance will not excuse our wrong-doing, especially if we have opportunity to learn the truth.

6. When those in authority ask us to do what God forbids, we must disobey them.

CATECHISM: I believe in Jesus Christ His only Son, our Lord (Part of Second Article).

QUESTIONS: 1. Whither did Peter and John go? When? 2. Who sat at the door of the temple? Why? 3. What did Peter say to the lame man? 4. What miracle was then done? 5. How did the man who had been lame conduct himself? 6. What did the people do when they saw this miracle? 7. What sermon did Peter preach to the people there? 8. Who had made the lame man well? 9. How did he warn the people? 10. What did the priests do with

the apostles? 11. What were they asked before the sentence? 12. What did Peter answer? 13. On whom alone does the healing of men depend? 14. What did the rulers command them? 15. What did Peter and John thereupon answer? 16. Why did the rulers not punish them? 17. What were the Jewish hours of prayer? 18. What are we able to do even if poor? 19. How was the lame man's prayer answered? 20. How does God sometimes answer our prayers? 21. For what was Peter careful? 22. What does not excuse one for doing wrong? 23. What are we to do if those in authority command that which God forbids? 24. Whom will the Lord Jesus confess?

Memorize: *Who, then, receives such Sacrament worthily?*

Fasting and bodily preparation is indeed a fine outward training: but he is truly worthy and well prepared, who has faith in these words, "*Given and shed for you for the remission of sins.*" But he that does not believe these words or doubts, is unworthy and unprepared. For the words, "*For you,*" require truly believing hearts.

46. STEPHEN.

Acts 6-8.

1. Ste'-phen Accused.—And the word of God increased; and the number of the disciples multiplied in Je-ru'-sa-lem greatly; and a great company of the priests were obedient to the faith. And Ste'-phen, one of the seven deacons, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, disputing with Ste'-phen. And they were not able to resist the wisdom and the spirit by which he spake. Then they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, We have heard him speak blasphemous words against this holy place, and the law: for we have heard him say, that this Je'-sus of Naz'-a-reth shall destroy this place, and shall change the customs which Mo'-ses delivered us. And all that sat in the council looking steadfastly on him, saw his face as it had been the face of an angel. Then said the high priest, Are these things so?

2. Ste'-phen Answers for Himself.—And Ste'-phen answered for himself in a long address, and spake of that which the God of A'-bra-ham, of I'-saac, and of Ja'-cob had done unto their fathers, and at last he said, Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the dispensation of angels, and have not kept it. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

3. He is Stoned.—But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Je'-sus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Ste'-phen, calling upon God, and saying, Lord Je'-sus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And Saul was consenting unto his death.

NOTES: 1. **The Word of God increased:** It was taught and preached more widely and by more persons. **The seven deacons:** These were seven men whom the early church appointed to look after the poor (ch. 6, 1-8). **Blasphemous words:** The Jews were so zealous for the temple and the fixed forms of worship that any word spoken against these was looked upon as blasphemy against God; Stephen seems to have been the first one to declare openly that the faith of Jesus Christ would change the temple customs, and he suffered martyrdom for it, he being the first to die for Christ. The name Stephen means crown. **Many priests:** They had stood out against the Gospel, but now even many of them believed. 2. **Stiff-necked:** Will not submit to God's will and teaching as shown by the prophets. **Uncircumcised:** Unconverted, natural, fleshy, not willing to hear God's Word nor take it to heart. **By the dispensation of angels:** Angels in some way were present and aided in the giving

of the law through Moses. **Cut to the heart:** The truth of his words and charges cut their hearts like a sharp instrument. **When they had heard these things:** Stephen's masterly defense did not consist so much in direct denial of charge against himself but rather presented to his accusers their own terrible and persistent rejection of God's evident purpose.

APPLICATIONS.

1. The chief priests and elders could not overthrow Stephen's words and therefore tried to prevent him from speaking. The world is not able to convince anyone that Christianity is false, therefore it resorts to ridicule, force and similar methods in opposing the truth.

2. As evil-doers bear the evidence of their sins on their faces, so righteousness of life leaves its impress on the face.

3. Although multitudes were against him, Stephen was full of courage, knowing that He that was for him was greater than all that were against him.

4. The truth that Stephen proclaimed cut these people to the heart; thus the truth that men reject here on earth will bear witness against them in eternity.

5. Although evil-minded men violently stoned Stephen, faith in Jesus gave him a peaceful death.

CATECHISM: I believe that I cannot of my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts; sanctified and kept me in the true faith (Part of Explanation of Third Article).

QUESTIONS: 1. Who was Stephen? 2. How many almoners were there? 3. What kind of a man was Stephen? 4. Why did they lead him before the council? 5. What did the false witnesses say? 6. How was his countenance to look upon? 7. What did Stephen preach to his enemies? 8. With what words did he close his sermon? 9. What effect did this sermon have? 10. What did Stephen see? 11. What did the people do when he revealed to them what he had seen? 12. What did Stephen pray for his enemies? 13. Who buried Stephen? 14. Who consented to Stephen's death? 15. Not being able to overthrow Stephen's words what did the priests do? What does the world likewise do? 16. How do evil-doers often give evidence of their sins? Christians of the righteousness of their lives? 17. What gave Stephen courage? 18. What effect did the truth have upon the people? 19. What gave Stephen a peaceful death? 20. What about the suffering of this present time?

Memorize: *Who, then, receives such Sacrament worthily?*

Fasting and bodily preparation is indeed a fine outward training: but he is truly worthy and well prepared, who has

faith in these words, "*Given and shed for you for the remission of sins.*" But he that does not believe these words or doubts, is unworthy and unprepared. For the words, "*For you,*" require truly believing hearts.

✓ 47. PHILIP AND THE EUNUCH.

Acts 8.

1. An Angel Speaks to Phil'-ip.—And at that time there was a great persecution against the church which was at Je-ru'-sa-lem; and they were all scattered abroad throughout the regions of Ju-dæ'-a and Sa-ma'-ri-a, except the apostles. As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison. Therefore they that were scattered abroad went everywhere preaching the word.—And the angel of the Lord spake unto Phil'-ip, saying, Arise, and go toward the south, unto the way that goeth down from Je-ru'-sa-lem unto Ga'-za. And he arose and went: and, behold a man of E-thi-o'-pi-a, a eunuch of great authority under Can'-da-ce queen of the E-thi-o'-pi-ans, who had the charge of all her treasure, and had come to Je-ru'-sa-lem to worship, was returning, and sitting in his chariot read I-sai'-ah the prophet.

2. Phil'-ip and the Eunuch.—And the Spirit said unto Phil'-ip, Go near, and join thyself to this chariot. And Phil'-ip ran thither to him, and heard him read the prophet I-sai'-ah, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Phil'-ip that he would come up and sit with him. The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened He not His mouth. And the eunuch said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Phil'-ip began at the same Scripture, and preached unto him Je'-sus.

3. The Eunuch Baptized.—And as they went on their way, they came unto a certain water: and the eunuch said,

See, here is water; what doth hinder me to be baptized? And Phil'-ip said, If thou believest with all thine heart, thou mayest. And he answered, I believe that Je'-sus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, and Phil'-ip baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Phil'-ip, that the eunuch saw him no more: and he went on his way rejoicing.

GOLDEN TEXT.

Matt. 5, 6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

NOTES: At That Time: The days following the death of Stephen. *Saul*, whose name was changed to Paul at his conversion, was of pure Hebrew descent, of the tribe of Benjamin, his parents also being Roman citizens. He was born at Tarsus, the chief city of Cilicia in Asia Minor. Early he was sent to Jerusalem where he was trained under the famous teacher Gamaliel. Saul, according to the Jewish custom, also learned a trade, that of tent-maker. He belonged to the sect of the Pharisees and was a fierce persecutor of the Church. He became the great apostle to the Gentiles and made three, possibly four, great mission tours. *Philip*, like Stephen, was also one of the seven deacons; he also now left Jerusalem and went about preaching the Word, and for that reason came to be called "the evangelist." **A great persecution:** The stoning of Stephen was the signal for a general persecution of the believers in Jerusalem. **Gaza:** A city of ancient Philistia, southwest of Jerusalem. **A Man of Ethiopia:** Ethiopia, generally supposed to be the country south of Egypt, peopled by descendants of Ham and belonging to the black race. This man was a eunuch, a class of men usually employed as chamber-servants in royal households, but often as this one, rising to higher positions. **Candace:** The common title of the queens of Ethiopia. **3. If thou believest:** True faith in Jesus, which includes repentance and an earnest purpose to live according to the truth, was all that was required to fit the eunuch for baptism.

APPLICATIONS.

1. The persecutors of the early Christians caused many of them to flee into other lands; thus defeating their own intentions and aiding the cause of Christ, for these Christians disseminated the Word of God broadcast. God can make all things work together for good to them that love Him.

2. Philip was told to go southward, but for what purpose was not stated. He obeyed, and in due time the task was revealed to

him. If we walk in the way of God's commandments there will be work for us somewhere, and we will find it.

3. The eunuch was longing for more light in reference to spiritual matters and, though he lived in Ethiopia and traveled through a desert, his longing was satisfied. God will draw nigh to those who draw nigh to Him.

4. The eunuch made a long and tedious journey to hear God's Word; many who live within the sound of the church bell consider it too much trouble to attend the services of God's house.

5. Having learned the truth more fully the eunuch insisted on complying with it—wished to be baptized. We likewise should humbly bow to God's will, and accept His word, no matter what reason or the world may say.

CATECHISM: Baptism is not simply water, but the water comprehended in God's command and connected with God's Word.

QUESTIONS: 1. What arose against the Christian congregation? 2. Who was their furious enemy? What did Saul do? 3. What did the dispersed Christians do? 4. What command did the Lord entrust to Philip? 5. Whom did Philip find as he went? 6. What was the eunuch reading? 7. What did Philip ask him? What did he answer? 8. How did the passage read which he did not understand? 9. What did Philip reveal to him? 10. What did the eunuch thereupon desire? 11. What profession of faith did he make? 12. What did Philip then do? 13. How did the eunuch go home? 14. What was one effect of the early persecutions? In what way did this aid the cause of Christ? 15. What can they expect who walk in the way of God's commandments? 16. For what was the eunuch longing? 17. To whom will the Lord draw nigh? 18. In what respect does the eunuch put us to shame? 19. Having learned the truth, on what did the eunuch insist? 20. What does Jesus say of those who hunger and thirst after righteousness?

Memorize: (Review the Ten Commandments.)

48. THE CONVERSION OF THE APOSTLE PAUL.

Acts 9.

1. **Saul's Persecutions.**—And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Da-mas'-cus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Je-ru'-sa-lem. And as he journeyed, he came near Da-mas'-cus: and suddenly there shined round about

him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me? And he said, Who art Thou, Lord? And the Lord said, I am Je'-sus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt Thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened he saw no man. But they led him by the hand, and brought him into Da-mas'-cus. And he was three days without sight, and neither did eat nor drink.

2. An-a-ni'-as Sent to Saul. — And there was a certain disciple at Da-mas'-cus, named An-a-ni'-as; and to him said the Lord in a vision, An-a-ni'-as, arise, and go into the street which is called Straight, and inquire in the house of Ju'-das for one called Saul, of Tar'-sus: for, behold, he prayeth, and hath seen in a vision a man named An-a-ni'-as coming in, and putting his hand on him, that he might receive his sight. Then An-a-ni'-as answered, Lord, I have heard by many of this man, how much evil he hath done to Thy saints at Je-ru'-salem: and here he hath authority from the chief priests to bind all that call on Thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto Me, to bear My name before the Gen'-tiles, and kings, and the children of Is'-ra-el. And An-a-ni'-as went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Je'-sus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened.

3. Saul (Paul) at Je-ru'-sa-lem. — Then was Saul certain days with the disciples which were at Da-mas'-cus. And straightway he preached Christ in the synagogues, that He is the Son of God. And the Jews took counsel to kill him; and they watched the gates day and night. Then the disciples took him by night, and let him down by the wall in

a basket. And when Saul was come to Je-ru'-sa-lem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Bar'-na-bas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that He had spoken to him, and how he had preached boldly at Da-mas'-cus in the name of Je'-sus. And he was with them coming in and going out at Je-ru'-sa-lem. And he spake boldly in the name of the Lord Je'-sus: but they went about to slay him. When the brethren knew this, they sent him forth to Tar'-sus. Then had the churches rest throughout all Ju-dæ'-a and Gal'-i-lee and Sa-mar'-i-a and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

GOLDEN TEXT.

Psalms 139, 23-24. Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.

NOTES: Damascus: The ancient capital of Syria, 133 miles northeast of Jerusalem. Many Jews, over whose synagogues the high priest at Jerusalem exercised a certain authority, lived here, and some of these had now accepted the Gospel. **The Pricks:** The pointed ends of ox-goads, used for driving oxen; to kick against them only hurt the ox. **Ananias:** A highly respected disciple; tradition says that he afterwards became bishop of the church at Damascus and died a martyr. **Barnabas:** The surname of Joses, a Levite and native of the isle of Cyprus (ch. 4, 36); he became a companion of Paul and an earnest workman.

APPLICATIONS.

1. Saul was cast down upon the earth, and filled with fear and astonishment before the Lord sent Ananias to comfort him and baptize him; so the law casts down the sinner before the Gospel brings him peace.

2. Jesus said to Saul, Why persecutest thou Me? When one harms a believer he harms the Lord who owns him.

3. Saul was kicking against the pricks. Those who oppose the Lord's cause are injuring themselves.

4. The Lord does not personally deal with Saul but commissions Ananias to do so. So in the work of the Church in general the Lord works through men.

5. God delivered the believers of Damascus from the hand of their determined persecutor in a wonderful manner. God is able to protect His people at all times.

6. All believers should ask with the converted Saul, Lord, what wilt Thou have me to do?

CATECHISM: God's kingdom comes when our heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy word and lead a godly life, here in time and hereafter in eternity (Second Petition).

QUESTIONS: 1. What did Saul still keep doing? 2. In which city did he also wish to persecute the Christians? 3. What happened near Damascus? 4. What kind of voice did he hear? 5. What did Saul cry in his fear? 6. What answer did he receive? 7. What did Saul ask further? 8. Where was he to receive an answer? 9. How did Saul's companions conduct themselves? 10. How long was Saul blind? 11. Whom did the Lord send to Saul? 12. Why did Ananias at first not wish to go? 13. How did the Lord console him? 14. What did Ananias do to Saul? 15. What did Saul cause to be done to himself? 16. What did Saul preach in the synagogues? 17. What did the Jews decide concerning him? 18. How did Saul evade their hands? 19. Who led him into Jerusalem to the disciples? 20. Whither did the brethren send him? 21. What did the congregations now again have? 22. What change was now made in Saul's name? 23. What can you say of Damascus? Of Ananias? Of Barnabas? 24. In what respect do sinners have an experience like that of Saul? 25. Whom also do they harm who harm believers? 26. Whom do they who oppose the Lord's cause injure? 27. Through whom did the Lord deal with Saul? Through whom does the Lord carry on the work of the Church? 28. What is God able to do for His people? 29. What question should all believers ask? 30. What should we pray the Lord to do for us?

Memorize: (Review the Creed.)

49. THE JAILER AT PHILIPPI.

Acts 15, 40; 16 and 17, 1-14.

1. **Paul and Si'-las at Phi-lip'-pi.**—And Paul chose Si'-las and went through Syr'-i-a and Ci-li'-ci-a, confirming the churches. But they were forbidden of the Holy Ghost to preach the word in A'-si-a; and passing by Mys'-i-a, they came down to Tro'-as. And a vision appeared to Paul in the night: There stood a man of Mac-e-do'-ni-a, and prayed him, saying, Come over into Mac-e-do'-ni-a, and help us.

Therefore loosing from Tro'-as, they came to Phi-lip'-pi, which is the chief city of that part of Mac-e-do'-ni-a, and preached there the word of the Lord. And a certain woman named Lyd'-i-a, a seller of purple, heard them: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought the apostles, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there.

2. Paul and Si'-las Imprisoned.—And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat them. And they cast them into prison, charging the jailer to keep them safely: who thrust them into the inner prison, and made their feet fast in the stocks.

3. The Jailer Converted.—And at midnight Paul and Si'-las prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had fled. But Paul cried out with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Si'-las, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Je'-sus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

4. At Thess-a-lo-ni'-ca and Be-re'-a.—And when it was day, the magistrates sent the sergeants, saying, Let those men go. And they went out of the prison. And when they had seen the brethren they comforted them, and departed. And they came to Thess-a-lo-ni'-ca, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and reasoned with them out of the Scriptures, opening and

alleging, that Christ must needs have suffered, and risen again from the dead; and that this Je'-sus, whom he was preaching unto them, is Christ. And some of them believed, but the Jews which believed not set all the city on an uproar. And the brethren immediately sent away Paul and Si'-las by night unto Be-re'-a: who coming thither went into the synagogue of the Jews. These were more noble than those in Thess-a-lo-ni'-ca, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed. But the Jews of Thess-a-lo-ni'-ca came thither also, and stirred up the people.

GOLDEN TEXT.

Isaiah 52, 7. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

NOTES: **Silas:** Contracted from *Sylvanus* (2 Cor. 1, 19); he is called a chief of the brethren (Acts 15, 22) and a faithful brother (1 Pet. 5, 12); a companion of Paul on several of his missionary tours, and probably a native of Antioch in Syria. **Asia:** Not the continent of Asia, nor all of Asia Minor, but only certain provinces of western Asia Minor, probably Phrygia, Mysia, Lydia and Caria. **Troas:** An important city on the northwestern coast of Asia. **Macedonia:** A country in Europe across the sea from Troas; its capital was Thessalonica, where Paul founded a church; Philippi was one of its chief cities and here the Gospel was first preached and the first church founded on the continent of Europe. **The multitude rose up, etc.:** While at Philippi Paul healed a certain girl who had a spirit of divination and who had been profitable to her masters; their gain being cut off, they stirred up opposition against the apostles, who were cast into prison (ch. 16, 16-22). **Stocks:** A sort of wooden clamps about the ankles. **Sergeants:** Those that carried the rods, the insignia of their authority. **Thessalonica:** Now called Saloniki, an important city of Macedonia. **Berea:** Another city of Macedonia.

APPLICATIONS.

1. In a vision of the night Paul heard the call, Come over and help us. Every earnest Christian hears this call when he thinks of the multitudes who do not yet know Christ.

2. Lydia rendered a valuable service to the Church by offering her home and hospitality to the apostles. Every one who earnestly desires to help the Lord's cause will find some way to do so.

3. Although suffering from the lashes they had received, and all the injustice they had suffered, the apostles sang praises to God, and we, in the enjoyment of numberless blessings, often think we have scarcely time to attend to the services of God's house.

4. The Lord enjoins all as Paul did the jailer, Do thyself no harm. He who takes his own life is no better than he who takes the life of another.

5. Human life is sacred. God has given it and he alone has the power and right to take it away.

6. "The jailer and his household!" Christian parents will look after the spiritual interests of their children.

7. All church workers will, like the apostles, meet with opposition, often from those of whom they least expect it.

8. The Bereans are an example to all Christians in this that they receive the Word with all readiness, and searched the Scriptures daily.

CATECHISM: Thy kingdom come (Second Petition).

HYMN: "Jesus, I my cross have taken" (p. 17).

QUESTIONS: 1. Who accompanied Paul on his second journey? 2. Why could they not preach in Asia? 3. What vision did Paul have in Troas? 4. Whither did they journey from Troas? 5. Who was converted first in Philippi? 6. What did the magistrates do with the apostles? 7. What did the apostles do at midnight? 8. What miracle was done then? 9. What did the keeper of the prison now wish to do? 10. What did Paul call to him? 11. What did the keeper of the prison ask in his anxiety? 12. What did Paul answer? What did he do then? 13. How did the apostles become free again? 14. Where did they go? 15. What success did they have in Thessalonica? 16. Whither did they go on account of an uproar? 17. How did the people in Berea receive the Word? 18. How was Paul called into Macedonia? When will every earnest Christian also hear such a call? 19. In what way did Lydia help the apostles? 20. Under what conditions did these apostles sing praise? What are we often tempted to think in regard to attending divine service? 21. What does Paul enjoin as in regard to harming our body? 22. What example does the jailer set parents? 23. In what respect do the Bereans set us a good example? 24. What does Isaiah say about ministers of the Gospel?

Memorize: (Review the Lord's Prayer).

50. PAUL AT LYSTRA AND DERBE — TIMOTHY.**Acts 14. 2 Tim. 1, 2-5; 3, 10-17.**

1. At I-co'-ni-um.—And it came to pass in I-co'-ni-um, that they so spake in the synogogue of the Jews, that a great multitude both of the Jews and also of the Greeks believed. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands. But when there was an assault made both of the Gen'-tiles, and also of the Jews, to use them despitefully, and to stone them, they were aware of it, and fled unto Lys'-tra and Der'-be, cities of Ly-ca-o'-ni-a; and there they preached the Gospel.

2. At Lys'-tra.—And there sat a certain man at Lys'-tra, being a cripple from his mother's womb, who never had walked. The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Ly-ca-o'-ni-a, the gods are come down to us in the likeness of men. And they called Bar'-na-bas, Ju'-pi-ter; and Paul, Mer-cu'-ri-us, because he was the chief speaker. Then the priest of Ju'-pi-ter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. When the apostles, Bar'-na-bas and Paul, heard of this, they rent their clothes, and ran in among the people crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein. Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

3. At Der'-be.—And there came thither certain Jews from An'-ti-och and I-co'-ni-um, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Bar'-na-bas to Der'-be. And when they had preached the Gospel to that city, they returned to Lys'-tra, and to I-co'-ni-um, and An'-ti-och, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, they commended them to the Lord. And after they had passed throughout Pi-sid'-i-a, they came to Pam-phy'-li-a, and sailed to An'-ti-och, whence they had been recommended to the grace of God. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles.

4. Paul's Letter to Tim'-o-thy.—To Tim'-o-thy, my dearly beloved son: Grace, mercy and peace, from God the Father and Christ Je'-sus our Lord: I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lo'-is, and thy mother Eu'-ni-ce; and I am persuaded that in thee also. Thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at An'-ti-och, at I-co'-ni-um, at Lys'-tra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Je'-sus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Je'-sus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

GOLDEN TEXT.

Ps. 119, 109. Thy word is a lamp unto my feet, and a light unto my path.

NOTES: This is intended as a lesson on "Timothy taught in the Scriptures," but to make the lesson fuller Paul's work at Lystra and Derbe is taken up, for there is where Paul found Timothy. Chronologically, therefore, this part of the lesson precedes the previous lesson. **Iconium, Lystra** and **Derbe** were cities of the province of *Lycaonia*; **Antioch**, a city of *Pisidia*; and **Pamphylia** another province of Asia minor, **Jupiter:** The chief god of the Greeks and Romans. **Mercurius:** God of eloquence and merchandise and the messenger of the gods. **Priest of Jupiter:** Priest at the temple of Jupiter standing outside the city. **Timothy:** Also called Timotheus; his father was a Greek and a heathen, but both his mother and grandmother were pious Jews, who carefully instructed him in God's word; he became a companion of Paul, dearly beloved, Paul calling him his son; he was finally left in charge of the church at Ephesus; two of Paul's epistles were directed to Timothy.

APPLICATIONS.

1. The Apostle Paul could never have accomplished his mission if he had not been a bearer of God's Word and in His hands. God with us nothing should deter us in the Master's service.

2. The apostles are grieved when they see that the people wish to give them the honor that was due to God, but our proud hearts only too often welcome the credit and praise that belong to God.

3. The heathen worship imaginary gods of whom they know nothing; we worship the true God who has made himself known to us in nature, in revelation and in His providence.

4. Paul reminds the believers that they must, through much tribulation, enter into the Kingdom of God, but too many in their weakness hope to be carried to heaven on a flowery bed of ease.

5. The faith that was in Timothy's heart dwelt in the heart of his mother and grandmother. If there are godly parents there will likely be godly children.

6. He who has godly parents enjoys the greatest of earthly blessings but will have much to answer for should he not walk in their footsteps.

CATECHISM: We should fear and love God, that we may not despise preaching and His Word; but hold it sacred and gladly hear and learn it (Explanation of Third Commandment).

QUESTIONS: 1. Where did the apostles teach a long time? 2. How did the Lord confirm His Word? 3. Why were the apostles obliged to flee? 4. Into what towns did they come? 5. What miracle did Paul do at Lystra? 6. What did the inhabitants of

Lystra say then? 7. What did they call Paul and Barnabas? 8. What did the priest of Jupiter wish to do? 9. But what did the apostles do? 10. What sermon did Paul preach to them? 11. What also here moved the people? 12. What did they even do with Paul? 13. Whither did the apostles go then? 14. What did they do everywhere in the congregations? 15. Whither did they then go again? 16. What did they announce in Antioch? 17. How did Paul address Timothy? 18. Why did he call him his son? 19. Who was his mother? Grandmother? 20. How had Timothy been brought up? 21. About what did Paul write to Timothy? 22. What does he say of those who will live a godly life? 23. What did he urge Timothy to do? 24. From what time in life did Timothy know the Scripture? 25. What does Paul say of all Scripture? 26. How were the apostles affected when they saw that the people wanted to give them the honor due to God? What of our proud hearts in this respect? 27. What do the heathen worship? What can be said of God in respect to our means of knowing him? 28. Through what must we expect to enter the kingdom of heaven? How do some hope to do so? 29. What can we expect if the parents are godly? 30. What is one of the greatest of earthly blessings?

Memorize: (Review Baptism.)

51. THE TEN VIRGINS AND THE JUDGMENT.

Mat'-thew 25.

1. The Ten Virgins.—Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

2. The Coming of the Bridegroom.—And while they went out to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was

shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

3. Before the Judgment Seat.—When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left.

4. Those on the Right.—Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.

5. Those on the Left.—Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment: but the righteous into life eternal.

GOLDEN TEXT.

2 Cor. 5, 10. We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

NOTES: To meet the bridegroom: It was customary at a wedding for the bridegroom with his companions, "children of the bride chamber" (Matt. 9, 15), to go to the home of his bride in the evening and bring her to his own house where the festivities took place. The virgins here are represented as having gone forth to meet this procession on its way to the bridegroom's home; friends and neighbors were invited to the festivities. It is the Lord's coming to judgment that is referred to in this parable. The **bridegroom** may be considered as representing Jesus and the **bride**, the Church. The **lamp** may be taken as representing faith, or one's religious standing. The **oil**, as representing the grace of God in word and sacrament, by which faith is sustained.

APPLICATIONS.

1. Many, like the five foolish virgins, start out in the narrow way of life, but do not abide faithful.

2. The foolish virgins neglected to provide oil and their lamps went out; so many Christians neglect to use the Word and sacraments and neglect to pray until their faith dies out.

3. The foolish virgins were anxious to secure oil after the bridegroom came; so many who have neglected their spiritual interests in life will be anxious to find true repentance when it is too late.

4. Although the righteous shall not earn but inherit the Kingdom prepared for them, they have been active in good and praiseworthy deeds.

5. The call of the Lord will come to us some day. Will it find us among the foolish or the wise in respect to our use of God's gift of salvation.

CATECHISM: From thence He shall come again to judge the quick and the dead (Part of Second Article).

QUESTIONS: 1. To what does Jesus liken the kingdom of heaven? 2. What did all the virgins do? 3. What difference was there among them? 4. What did the foolish ones do? What the wise? 5. Why did they become sleepy? 6. By what were they waked? 7. What did all do? 8. What did the foolish virgins say to the wise? 9. What answer did they get? 10. What happened as they went away? 11. What happened at the door? 12. What did the foolish beseech before the door? 13. What answer did they receive? 14. How will the Son of man appear on the last day? 15. Who will be gathered before Him? 16. What separation will He

make? 17. What loving words will those on the right hand hear? 18. For what kind of deeds will He praise them? 19. What will the righteous answer Him? 20. With what words will He explain it to them? 21. What is the sentence of those on the left? 22. For whom especially is the fire of hell prepared? 23. Why must the wicked depart into hell? 24. What kind of deeds have they not done? 25. But what will the wicked answer? 26. What will Jesus say to them? 27. Where will the wicked remain? Where the righteous? 28. Whom may the bridegroom be taken to represent? The bride? What the lamp? What the oil? 29. What is true of many who start out right? 30. What do many neglect to do? 31. When were the foolish virgins anxious to secure oil? In what respect will many be like them? 32. What will the righteous have to their credit? 33. What should the example of this lesson lead us to do in reference to the means of grace?

Memorize: (Review Confession and the Office of the Keys).

✓ 52. THE NEW JERUSALEM.

Revelation 21-22.

1. The Holy City.—And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the Holy City, New Je-ru'-sa-lem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

2. Holy Je-ru'-sa-lem Described.—And there came unto me one of the seven angels and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the Holy Je-ru'-sa-lem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of

the twelve tribes of the children of Is'-ra-el. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, a hundred and forty and four cubits. And the building of the wall was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. And the twelve gates were twelve pearls: every gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

3. The Tree of Life.—And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bore twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. He which testifieth these things saith, Surely I come quickly: Amen. Even so, come Lord Je'-sus.

GOLDEN TEXT.

Ps. 87, 3. Glorious things are spoken of thee, O city of God.

NOTE: In this lesson we have God's description of the blessed abode of man after the judgment day. To just what extent the description is to be taken literally we are perhaps not able to say, neither let us think over-much of that; let us rather thankfully contemplate the implied unspeakable glory and blessedness in store for all who love the Lord and His appearing.

APPLICATIONS.

1. The fact that there will be no sin, death, sorrow nor other evil in heaven is one of the most wonderful revelations God has given us.

2. The food and drink we have in this life are not satisfying, but that of heaven gives endless life and joy.

3. The work we have to do here is laborious and trying, the work of God's saints in heaven is restful and joy-giving.

4. The Holy City has massive walls and twelve gates, but it is of easy access to all the redeemed.

5. Ungodly people fill our hearts with fear and our lives with trouble and sorrow; but there are none of these in heaven.

CATECHISM: I believe in the life everlasting (Part of Third Article).

QUESTIONS: 1. What did John see? 2. What had become of the first heaven and the first earth? 3. What else did John see? 4. How was the city prepared? 5. What did John hear? 6. What will God do for His people? 7. What shall not be in the New Jerusalem? 8. Whither was John carried away? 9. What was shown unto him? 10. What does the light of the city look like? 11. What kind of wall has it? 12. How many gates? 13. What have they written on them? 14. How many foundations has the wall? 15. What are written on them? 16. How does the city lie? 17. How about its measurement? 18. What is the size of the wall? 19. Of what material is the building of the wall? 20. Shall the gates be shut at any time? 21. What shall not enter into the Holy City? 22. Who shall enter in? 23. What did John see proceeding out of the throne of God? 24. What tree is in the midst of the city? 25. How many kinds of fruit does it bear? 26. What do the Spirit and the bride say? 27. What does the Lord say of His coming? 28. What should our answer be? 29. What is one of the most comforting revelations God has given us concerning heaven? 30. What can you say of the food and drink of heaven? Of the work that the saints will have to do? 31. Notwithstanding its walls and gates what can be said of the Holy City? 32. What will not afflict us there?

Memorize: (Review the Lord's Supper).

NIGHT (Ancient).

First watch (Lam. 2, 19).
 Middle watch (Judg. 7, 19).
 Morning watch (Ex. 14, 24).

NIGHT (New Testament).

First watch (sunset to 9 P. M., evening).
 Second watch (9 to 12 P. M., midnight).
 Third watch (12 to 3 A. M., cock-crow).
 Fourth watch (3 A. M. to sunrise, morning).

DAY.

The ancient natural day (from sunrise to sunset) was divided into three parts: Morning, heat of day, and cool of day. In New Testament times it is divided into 12 equal parts, called hours, first, second, etc. These hours varied in length according to the season of the year, the longest hour in midsummer being equal to about $1\frac{1}{4}$ and the shortest in midwinter being equal to about $\frac{3}{4}$ of our hours.

MEASURES OF LENGTH.

	feet.	inches.
Digit or Fingerbreadth.....		.79
4 digits = 1 palm.....		3.17
3 palms = 1 span.....		9.52
2 spans = 1 cubit.....	1	7
(The cubit varied in length.)		
4 cubits = 1 fathom	6	4
6 cubits = 1 reed.....	9	6
Furlong	606	9
15 furlongs = a Sabbath Day's journey.		

LIQUID MEASURE.

1 log = ... 0.523 pint.
 1 hin = ... 3.142 quarts.
 1 bath = ... 4.714 gallons.
 1 kor or homer = 47.144 gallons.

DRY MEASURE.

1 log = ... 0.523 pint.
 1 cab = ... 1.047 quarts.
 1 omer = ... 1.885 gallons.
 1 seah = ... 1.571 gallons.
 1 ephah = ... 2.357 pecks.
 1 kor or homer = 5.893 bushels.

WEIGHT (Troy).

	lbs.	oz.	grs.	value in silver.
1 gerah = ...			11.2	.032
1 bekah = ...			112	.32
1 shekel ¹ = ...			224	.64
1 maneh or mina = ...	I	II	167	32.00
1 talent ² = ...	II7		396	1,920.00

COINS.

The Jews in Old Testament times had no coined money as it is now used in civilized nations. Solomon with all his wealth and wisdom probably never saw a piece of coined money. Gold and silver were used as money by weight (comp. Gen. 23, 4-16). The Jews had no coined money until the time of the Maccabees about B. C. 140.

The following are the names and approximate values of the principal coins current in New Testament times:

SILVER.

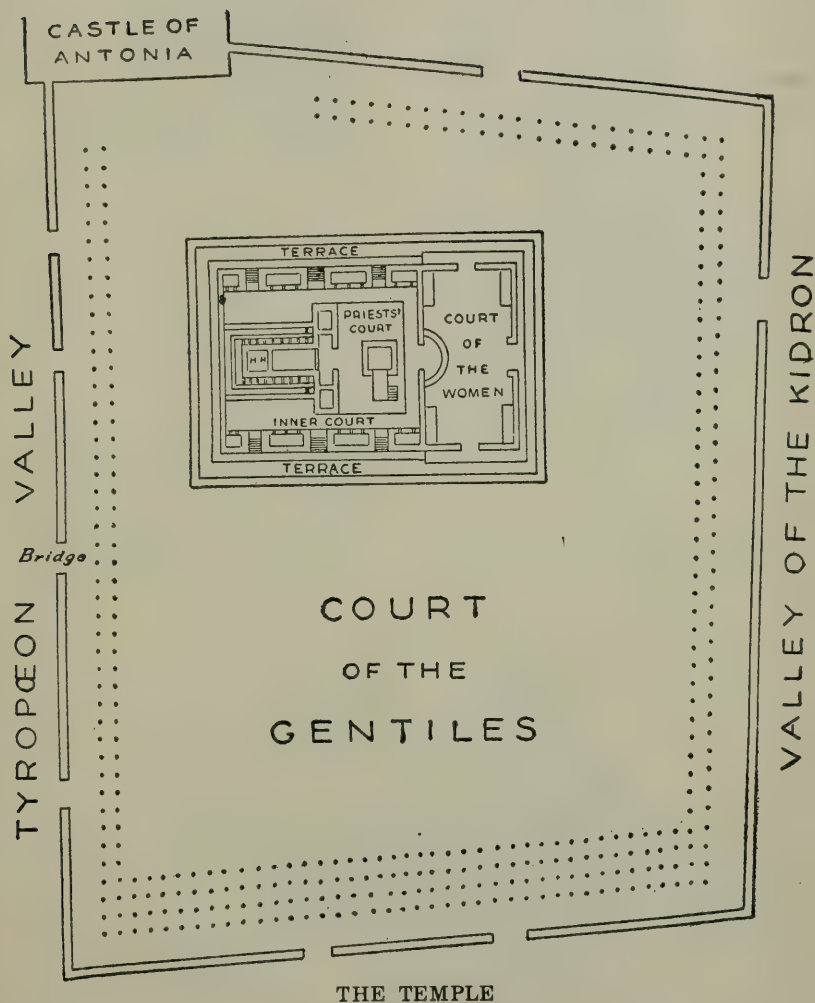
	cents.
DENARIUS. "Penny" (Matt. 18, 28) — Roman....	17
DRACHMA. "Piece of Silver" (Luke 15, 8) — Greek.	17
DIDRACHMA. "Tribute Money" (Matt. 17, 24) — temple tax	32
STATER. "Piece of money" (Matt. 17, 27)—Greek = Jewish shekel, the half shekel being the tem- ple tax	64
ARGURION. "Piece of silver" (Matt. 26, 15) — Greek; another name for the Stater.	

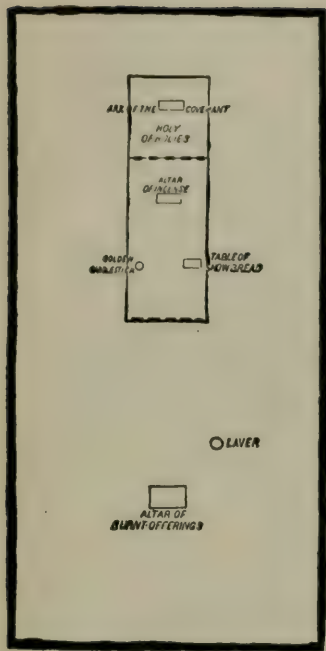
BRONZE.

LEPTON. "Mite" (Mark 12, 42).....	1/8 cent
KODRANTES. "Farthing" (Matt. 5, 26).....	1/4 cent
ASSARION. "Farthing" (Matt. 10, 29).....	1 cent

¹ A shekel of gold was worth, it is thought, about \$5.25.

² The gold talent is estimated by some at \$28,800, by others as high as \$53,500. It may be said that very much uncertainty still exists concerning the monies and measurements of the Jews.





TABERNACLE



NOAH'S DOVE



COINS

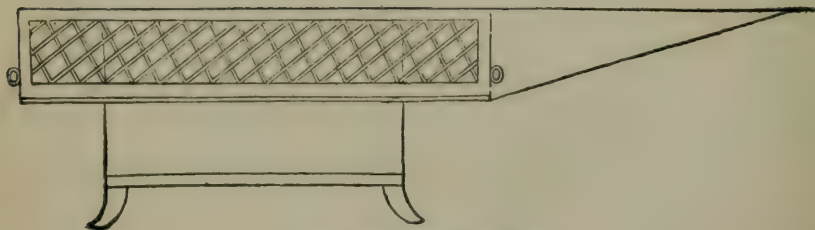
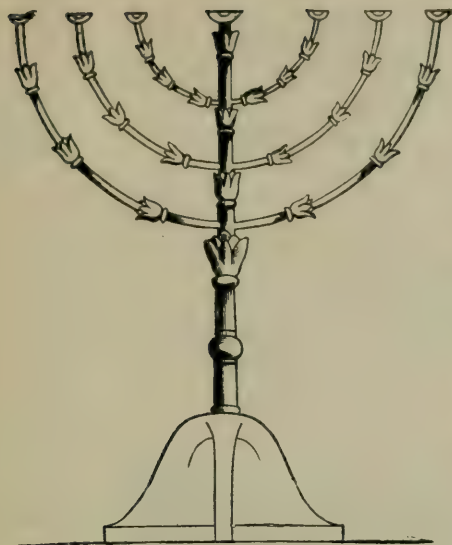


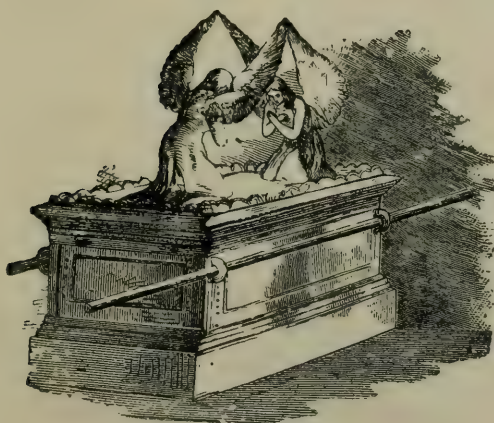
TABLE OF SHOW BREAD



CANDLESTICK



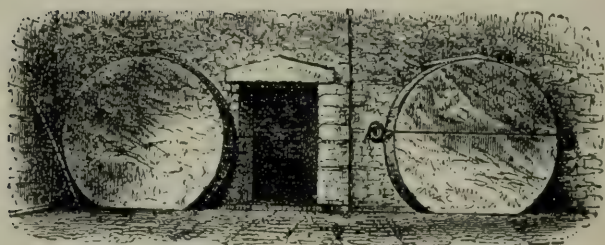
HIGH-PRIEST



ARK OF THE COVENANT



SANDALS



JEWISH TOMB



SCOURGE

The Jewish Calendar.

SACRED YEAR	CIVIL YEAR	MONTH	ENGLISH	FESTIVALS.	SEASONS AND PRODUCTS
I	VII	Abib or Nisan, 30 days	{ March April	Passover	{ Latter or spring rains
II	VIII	Zif, 29 days	{ April May		Barley harvest
III	IX	Sivan, 30 days	{ May June	Pentecost	Wheat harvest
IV	X	Thammuz, 29 days	{ June July		
V	XI	Ab, 30 days	{ July August		{ Hot season
VI	XII	Elal, 29 days	{ August September		{ Grape harvest
VII	I	Tisri, 30 days	{ September October	{ Feast of Trumpets, Atonement, Feast of Tabernacles	{ Former or early rains begin
VIII	II	Bul, 29 days	{ October November		{ Wheat and barley sown
IX	III	Chisleu, 30 days	{ November December	{ Feast of Dedication, John 10: 22, 23	
X	IV	Tebeth, 29 days	{ December January		{ Coldest month — hail, snow
XI	V	Shebat, 30 days	{ January February		
XII	VI	Adar, 29 days	{ February March	{ Feast of Purim, Esth. 9: 21, 24	{ Almond blossom

The natural day was from sunrise to sunset.

The natural night was from sunset to sunrise.

The civil day was from sunset one evening to sunset the next.

LIVES OF THE APOSTLES

1. Pe'-ter. — The last account we have of Pe-ter in the Acts is in ch. 15, where he is represented as being one of the leading men in the first Church Council held at Jerusalem, about A. D. 50. His work from then on is involved in great obscurity. His first Epistle, however, seems to have been written from Babylon, whence it may be inferred that he preached the Gospel in various parts of the East. But his martyrdom is supposed to have occurred at Rome about the same time that Paul was beheaded, though the proof is not conclusive. He appears to have suffered death by crucifixion since this form of death agrees best with the words of Christ, John 21, 18. Tradition has it that he was crucified head downward, since he deemed it too great an honor to be crucified as his Master was.

2. An'-drew. — The name of this apostle, Pe-ter's brother, occurs no more in the Sacred Writings after the enumeration of the apostles in Acts 1. Church writers, however, state that he wrought along the shore of the Black Sea, preaching at Sinope, Sebastopol and Byzantium (Constantinople). It is said that he suffered martyrdom on a cross formed like the letter X, hence called St. Andrew's cross.

3. John. — Je-sus committed His mother to the care of John. Naturally we would suppose that he remained at Jerusalem, where it is thought he owned a home, until the death of our Lord's mother. Afterwards he seems to have labored in Asia Minor after Paul's departure. Under Domitian he was banished to the island of Patmos, a barren, rocky island in the Ægean Sea, about 25 miles in circumference. Here he received the "Revelation" or Apocalypse. Under Nero he returned to Ephesus, where it is thought he wrote his Gospel. A number of interesting legends exist concerning the Apostle St. John. On one occasion when he went to a public bath house, he learned that Cerinthus, a noted false teacher, was in the building. He at once left the

building, not wishing to be under the same roof with the false teacher, lest the roof should fall upon them. It is also related that when he became so feeble from old age as not to be able to walk to church, he had friends carry him to the house of worship, and on his way would say, "Little children, love one another." He died a natural death at Ephesus in A. D. 100, being, it is said, ninety-four years old.

4. James. — This is the brother of John. He was the first among the twelve to suffer martyrdom, being put to death with the sword by Herod Agrippa, grandson of Herod the Great (Acts 12).

5. James the Less. — He is also called James the Just and "the brother of the Lord," and is the author of "The Epistle of James." It is thought that he labored in and about Jerusalem. It is said that on the occasion of the Easter festival the Jews placed him upon a high point of the temple in the presence of both Jews and Gentiles and demanded that he deny that Jesus is the Messiah. Refusing to do this they hurled him from the temple and, not being killed by the fall, they began to stone him until a fuller struck him on the head with his club so that he died.

6. Phil'-ip. — The name of this apostle occurs for the last time in Acts I. After that everything is in obscurity concerning his life. By some he is represented as having labored in Phrygia, by others in Scythia, and another places him in Greece.

7. Bar-thol'-o-mew. — The name means "the son of Thalmai." He was the Nathanael whom Philip brought to Jesus. Tradition has it that he preached the Gospel in India and was put to death by being flayed alive.

8. Mat'-thew. — This is the apostle who wrote the Gospel according to Matthew. He is said to have preached the Gospel in Judea and later to have gone to Ethiopia. Others report him as having gone into the regions of Persia. The manner of his death is likewise unknown.

9. Thom'-as. — Here again accounts are untrustworthy. He is represented as having preached in Parthia or

Persia and finally buried at Edessa. Others take him farther east and make him the founder of the Christian church on the coast of Malabar. His martyrdom is said to have been occasioned by a lance.

10. Jude. — This apostle was also known by the names of Thaddeus and Lebbeus. He was the author of the Epistle of Jude. He is said to have preached in Arabia and Assyria. Nothing is known for certain as to the manner of his death.

11. Si'-mon. — He is also called "The Canaanite," and also "Simon Zelotes." Tradition reports him as having preached in Egypt, Cyrene, and Mauritania, and to have been crucified in Judea, the authority however being very doubtful.

12. Mat-thi'-as. — This is the apostle chosen in the place of Judas. His name occurs nowhere else in the New Testament. It is said that he preached the Gospel and suffered martyrdom in Ethiopia.

13. Paul. — Paul does not belong to the twelve, having been asked to the apostleship later in a miraculous manner, but he tells us that he labored more than all the apostles. The story of his life as given in Acts leaves him a prisoner at Jerusalem. It is quite probable that he was acquitted and discharged from this first imprisonment after two years. He again left Rome and went to Asia Minor, as it is thought, to labor among the churches and possibly he also during this period went to Spain (Rom. 15, 24, 28). But later he was again a prisoner at Rome and was put to death by having his head cut off with a sword under the cruel Nero about A. D. 64.

14. Mark. — Mark was not one of the twelve, but he was the author of the "Gospel according to St. Mark," which, it is thought, he wrote at the direction of Peter, who styles him his son (1 Pet. 5, 13). His mother was a certain Mary at Jerusalem (Acts 12, 12) and he also bears the name of John. He accompanied Paul and Barnabas on their first missionary tour. Later he separated from Paul, but was again with him in his imprisonment at Rome. He

is said later to have become the bishop of the church at Alexandria.

15. Luke. — Luke likewise was not one of the twelve. He was a physician and one of the companions in travel of Paul. He is the author of the "Gospel according to St. Luke" and of "The Acts." There seems to be some doubt as to whether he was Jew or Gentile by birth.

A BRIEF HISTORY OF THE CHRISTIAN CHURCH

On the day of Pentecost the disciples of Christ received power from on high to do the work their Master had commanded them to do. In this power they went forth and preached everywhere, the Lord working with them. What they preached was not the word of man but the Word of God. They spake as the Holy Spirit gave them utterance.

By preaching the Gospel, which is the power of God unto salvation to every one that believeth, they succeeded in bringing people to Christ. Those who came to faith in the Lord Jesus Christ in those days were of one heart and of one soul. The number of believers was constantly increasing, for the Lord added to the Church daily such as should be saved.

But the world hated Christians just as it hated Christ; and as the world persecuted Christ, so also did it persecute His followers. They had trial of cruel mockings and scourgings, yea, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; they wandered in deserts, and in mountains, and in dens and caves of the earth. (Heb. 11, 36-38.)

Persecution did not destroy the Christian Church as the enemies had hoped. The Christians increased in numbers in spite of the opposition from the world. Persecution drove them into strange lands, where they were instrumental in

spreading Christian truth, and thus established the Church where Christ had not been known before.

In order that the Church might continue to be planted and watered and thus grow in the world, the Holy Ghost moved holy men of God to put in writing the gospel they were preaching. What these men wrote was afterwards collected and arranged in one book, called the New Testament. This, together with the writings of the prophets as contained in the Old Testament, makes up what we call the Bible.

Although God's Word was thus given unto men, the Church did not keep out all errors and offenses. Some were brought into the Christian Church from the Gentile world; others from the Jewish religion. Not all who united with the Church were truly converted. Some of the Gentile converts brought with them Gentile doctrine, and Gentile life. The Jews likewise brought some errors and evil practices with them into the Church. The leaven began to work during the life of the apostles. Century after century new errors were approved until the Church became so corrupt that it could scarcely be known any more.

In the sixteenth century Dr. Martin Luther, sent of God, was instrumental in putting away the errors and wicked practices of the Church. The corrupt Church remained, but a large number came out from among them and separated themselves from the wickedness of the Roman Catholic Church. Thus originated the pure Church of the Reformation, known as the Evangelical Lutheran Church.

Christ's command all along was that the Church should preach the Gospel to every nation. During Apostolic times this was done to a very large extent, but in later centuries the Church was not faithful in carrying out this instruction of her divine Master. Not until the nineteenth century did the Church awake fully to the importance of this great work. To-day the Gospel is being preached among about all the nations of the earth, though of course only a comparatively few of the teeming millions in heathen lands have yet heard the Gospel. God speed the day when all may hear the words of peace.

THE LAST THINGS

1. The Second Coming of Christ. — When Jesus ascended into heaven two angels appeared unto the disciples and said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1, 11). This will be Jesus' second coming, of which He himself said that "the Son of man shall come in His glory, and all the holy angels with Him" (Matt. 25, 31). His coming will be in power and glory, not in humility as was His coming into the flesh; for He will come, not to suffer and die again, but as king and judge of all the world. It shall therefore also be a visible coming, not invisible and spiritual as He comes to us constantly through the means of grace. He will come then for both friend and foe: "Every eye shall see Him" (Rev. 1, 7). His coming will be preceded by fearful signs (Luke 21, 25, 26): it shall be as a thief in the night (1 Thess. 5, 2), sudden and unexpected. Of the day however and the hour or even the year knoweth no man (Matt. 25, 13). That coming shall put an end to the present world and usher in the great world to come. Every child of God should therefore gladly look forward to the second coming of Christ: "Even so, come, Lord Jesus" (Rev. 22, 20).

2. The Resurrection of the Dead. — The object of Christ's coming will be the judgment of all men. Men furthermore shall be judged, not in their spirits only, but also in their bodies (2 Cor. 5, 10). The first act of Christ then at His coming will be to raise the dead. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," and the dead shall rise (1 Thess. 4, 16). All shall arise, both good and bad, though not in the same manner. Of the righteous we know that they shall come forth with glorified bodies, purified from everything earthly and corruptible (1 Cor. 15). Of the wicked it is said that they shall awake to "shame and everlasting contempt" (Dan. 12, 2).

3. The Judgment. — Every man is in fact judged at the hour of his death; indeed, every man is judged already

in life. The last judgment therefore will not be a new trial or investigation of man's life to find out where he belongs, but the object will be to bring forth to the light and to pronounce publicly before all, in the case of every human being, whether he was good or bad, saved or unsaved. Christ himself describes this judgment in Matt. 25, 31-46. From this it appears that all shall be judged simultaneously and yet each one shall be judged individually, and from this judgment there can be no appeal. When it is said in the above passage that they shall be judged according to their works, works with reference to faith are of course meant. The blessed are those who have accepted Christ as their Savior, have the forgiveness of their sins and the sanctification of the Holy Spirit, and who in consequence have walked in the works of love. The accursed are those who would not believe and whose works therefore, proceeding from the natural heart, cannot be accepted as good by the great Judge.

4. The New Heaven and the New Earth. — The present heaven and earth shall pass away: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Pet. 3, 10). A new heaven and a new earth will take the place of the old. Of the real nature of this change we know perhaps little or nothing. Neither do we know what the real nature of the new heaven and the new earth shall be, except that righteousness shall dwell therein, that the earth shall be the future home of the blessed, that God shall dwell with them and that their joy and happiness shall be complete (2 Pet. 3, 13; Rev. 21).

5. Eternal Life. — Human language cannot adequately describe eternal life, nor can imagination compass it. It will be altogether heavenly and spiritual and we are not in a position in our present earthly state to understand it. But the Scriptures give us to understand that as it will be a life of righteousness, holiness and perfected love, so also will it be a life of unspeakable peace, joy and bliss. It will

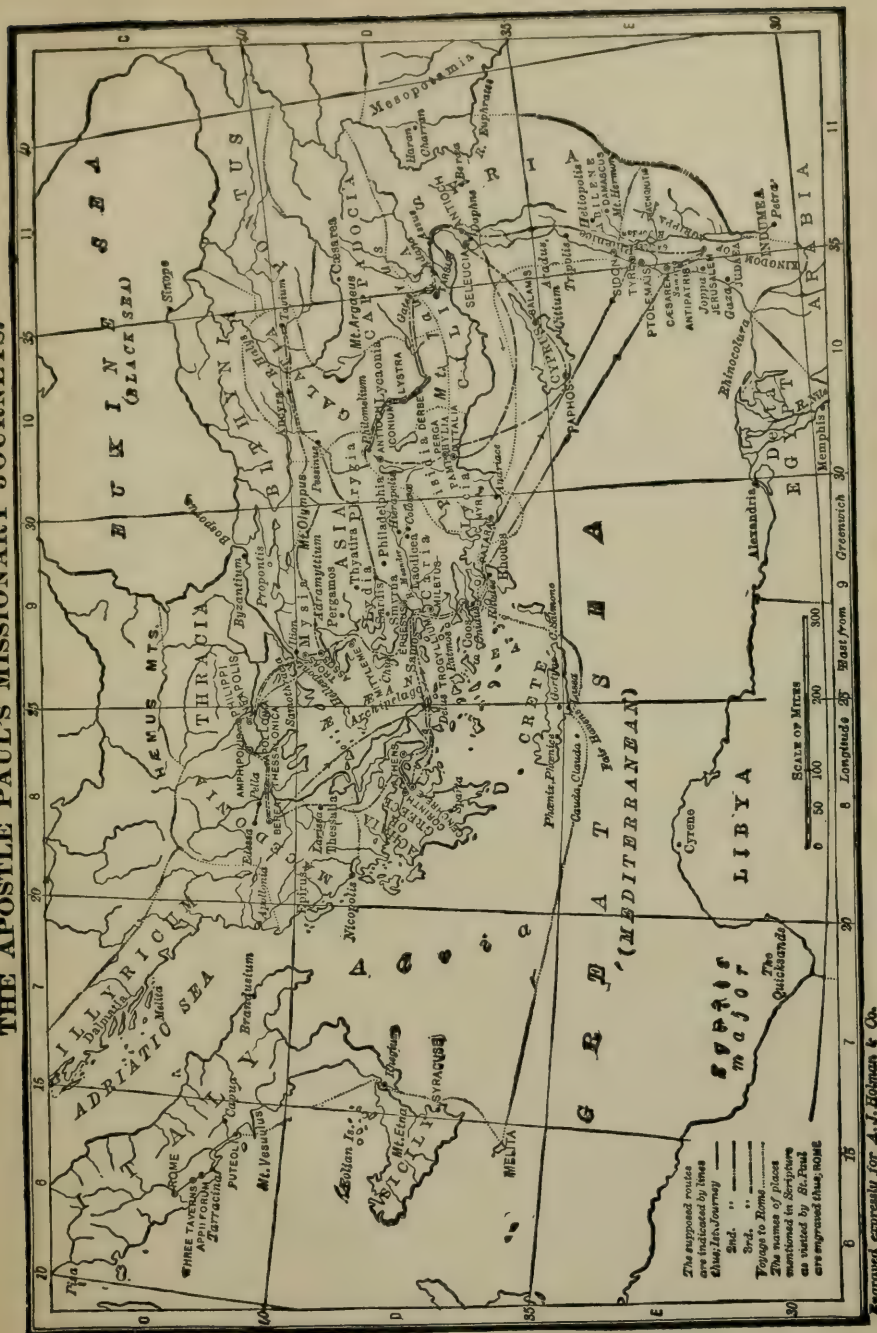
not be a life of, as it were, idleness, though just what we shall do we know not, except that we shall continuously serve the Lord (Rev. 7, 15). This life shall be endless and hence too it shall not be measured by days and years and none shall grow old.

6. Eternal Death. — Here again human language fails to convey fully the meaning or nature of eternal death. The Scriptures represent it as a condition of unutterable torment, or an endless burning and yet unconsumed. This likewise, according to the decree of God, is endless in its duration, for as the righteous go away into "everlasting" life so the wicked go away into "everlasting" death (Matt. 25, 46), the same word being used in the Greek in both connections. Eternal death shall be the lot of all those who reject Christ as their Savior: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16, 16).

NOTE. — We have spoken of the Last Things in the order in which it seems to us they will occur, but this does not imply that the Lord will proceed separately from one thing to another. Possibly when the Lord comes all these things will take place as one great and final event.



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